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POSTGRADUATE INSTITUTE OF PALI AND BUDDHIST STUDIES
UNIVERSITY OF KELANIYA, SRI LANKA.

THE CHINESE VERSION OF DHARMAPADA

Translated with introduction and annotations

法句經之英譯及研究

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Bhikkhu Kuala Lumpur Dhammajoti

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Foreword

Comparative studies on the various recensions of the *Dharmapada*, preserved in Pali, Prakrit, Sanskrit, Chinese and Tibetan and some incomplete recensions in several Central Asian dialects have become an increasingly specialized branch of textual research, attracting the attention of a number of illustrious scholars. The present work by the Venerable Dr. Kuala Lumpur Dhammajoti is the latest and a most welcome addition to this growing field of study. It consists of an annotated translation and a critical study of *Fa jyu Jing*, the earliest of the Chinese versions of the *Dharmapada.* The choice of this particular version is important for the contribution it could make to a comparative study of the *Dharmapada* literature. As the author observes, one reason for this is that the subsequent Chinese versions of the *Dharmapada* were all greatly influenced by it, with unmistakable evidence of heavy borrowing from it, either directly or indirectly. More important is the circumstance that some twenty six chapters which constitute its core, i.e, the original translation without the subsequent additions, corresponds, both in form and content, to the Pali *Dhammapada* Whether this means that the Chinese version is a rendition from the Pali is a question that has loomed large in the history of the comparative studies of the *Dharmapada.* The first to opine on this matter was Samuel Beal who, as far back as 1878, maintained that the Pali *Dhammapada* was the original source from which the Chinese translation was made. In more recent times K. Mizuno, the distinguished Japanese scholar, endorsed this view and sought to collaborate it with textual and other evidence.

In the work here presented, Ven. Dr. Dhammajoti draws our attention to a comparatively large number of counter-indications which seem to require a revision of this fairly well established view. The overwhelming evidence, as the author observes, suggests that the original text from which the Chinese translation was made 'might not have been in "pure" Pali but a kind of "unpolished" Pali or Prakrit.' Another possibility, suggested here, is that a *Dharmapada* either the same as or similar to the extant Pali version could have been used by another school close to the Theravada, such as the Dharmagupta or the Mahīsāsaka. A more definitive identification does not seem to be warranted by the available sources relating to the subject. However, this conclusion, in no way, suggests that the author has ignored the close correspondence between the Pali and the Chinese versions of the *Dharmapada* and its importance for comparative studies. In point of fact, he makes use of it as a basis for initiating another important aspect of textual studies. This consists of his use of the Chinese version in understanding some problematic expressions of the Pali version and in checking on some possible corruptions in its stanzas, a strong possibility to which our attention was first drawn by John Brough in his critical edition of the *Gāndhārī Dharmapada.*

The genesis and the genealogy of the anthology of Buddhist ethical verses which came to be known as the *Dharmapada* – the *Udānavarga* according to the *Sarvāstivāda* tradition - and the relative position of its extant recensions are some of the other questions that have been raised and discussed in this study. The author's critical review of the opinions already expressed on this matter compels us to agree with his own opinion that the present state of our knowledge does not justify a definitive answer to the question: Which of the texts is the original or which of the extant versions is the earliest? This circumstance, however, does in no way reduce the importance of the contribution that this book makes to this particular aspect of *Dharmapada* studies. The merit of a work, be it noted, depends not only on the contribution it makes to arriving at definitive conclusions but no less importantly on the insightful observations it makes as to why definitive conclusions are not possible.

The Venerable Dr. Kuala Lumpur Dhammajoti, the author of this book, has been on the academic staff of our Institute for over a period of fourteen years now, and is currently serving as the Head of its Department of Buddhist Literary Sources. The present work is his doctoral dissertation which he submitted to the University of Kelaniya in 1989. His contributions to Buddhist studies, as the one presented here, have the special merit of being based on a wide variety of original sources preserved in a host of classical languages. Among his other major contributions of a similar nature we would like to mention his comprehensive study, together with an annotated translation, of Skandhila's *Abhidarmāvatāra*, a compendium of the Sarvāstivāda Abhidharma whose original Sanskrit version is irretrievably lost.

We are most grateful to the venerable author for his permission to include this work in the series of publications sponsored by our Institute.

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24th June, 1995

Preface

Nearly three decades have elapsed since Professor John Brough's publication of *The Gāndhārī Dharmapada*. Looking at the present situation of the comparative studies of early Buddhist texts, however, Brough's following remark is still very much pertinent: " The analysis of the interrelationships between the texts of the early schools is of great importance for the furtherance of Buddhist studies, and many distinguished contributions have already been published. But the workers are still few in relation to the magnitude of the subject ... "[1] As far as studies on the Dharmapada is concerned, in recent years, F. Bernhard was almost the only scholar working in European languages. Even in Japan, where there has been voluminous output of comparative studies of Buddhist texts in all the canonical languages, Professor K. Mizuno seems to have been virtually a lone worker in the field of Dharmapada studies. It is partly in consideration of this fact that the present study on the Chinese version of the Dharmapada was undertaken.

The present publication is substantially based on a PhD thesis submitted in 1989 to the Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya. *The Fa Jyu Jing,* as it stands, comprises 39 chapters. As we have explained in the INTRODUCTION, however, only the core 26 chapters corresponds to the Pali *Dhammapada*. It is these 26 chapters that have been translated and studied herein. Hopefully, in the not too distant future, we shall be able to publish a translation of the remaining 13 chapters.

Among my scholarly predecessors, J. Brough and K. Mizuno deserve special mention. I am much indebted to them for their works - *The Gāndhārī Dharmapada* (London 1962), and 法句経の研究 Tokyo 1981, respectively - which I find very helpful in my own research. Lévi's paper in *JAs* (1912), though only confined to ine particular varga, was also helpful in some ways. Through their recent publications (see Bibiography) two other modern scholars, C. Willemen and M. Palihawadana, have also made a significant contribution to this field of study. N. Nakatani's recent study[2] on the Subaši manuscript of the *Udānavarga* was gifted to me by Professor Oliver Abeynayaka. Unfortunately, this came to my notice rather too late - at the stage of the final proof-reading of this work.

I would also like to thank Ven. Dr. Kakkapaliya Anuruddha (former Vice Chancellor of the Buddhist and Pali University of Sri Lanka), Professor Y. Karunadasa, Professor M. Palihawadana and Professor Mori Sodo for their valuable suggestions and keen interest in this publication.

My thanks are also due to my pupil Rev. Fa Yao (S. Dhammadīpa) and my student Rev. Jing Yin (Nanda), for patiently typing the text and doing the proof-reading for me.

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29th May, 1994

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Introduction

1 Statement of scope and methodology

The *Fa Jyu Jing* (*T* no. 210) is the earliest (circa 224) of the Chinese versions of the *Dharmapada*. According to its prefacer, the first translation consisted of 26 chapters, with about 500 stanzas. It was subsequently revised, with the addition of 13 chapters, thus giving us the text more or less as we have it today, with 39 chapters and about 760 stanzas. As will be shown below, its core of 26 chapters (= *Dh(C)*) correspond quite closely to the Pali *Dhammapada* (= *Dh(P)*). They appear so closely related in fact that many scholars are led to believe that the Chinese text was translated from the Pali. While not wishing to rule out this possibility altogether, we have not fully subscribed to this view owing to the presence of a number of counter-indications which we have discussed in the last chapter of this Introduction[3]. Nevertheless, the undeniable fact remains that it thereby has a special significance for the comparative sutdy of the history of the Pali *Dhammapada* in particular. Moreover, since other subsequent Chinese versions of the *Dhammapada* were strongly influenced by it, borrowing heavily from it directly or indirectly, it may be considered as a *sine-qua-non* for the study of the Chinese *Dharmapada* literature, and hence also the comparable study of the *Dharmapada* literature in general. It is in the hope of contributing to such a comparative study that we have presented here a translation of *Dh(C)*, together with annotations.

Samuel Beal[4], as far back as 1878, drew our attention to its special relationship with *Dh(P)*, and emphasized its significance in this context. Reacting to some cynical view current at the time (and probably not entirely extinct even today) on the value of the non-Theravada Buddhist literature, he states: "Take for example, the remarks of Childers ("Contemporary Review", February 1876) that 'the Northern books (so-called) [which of course include the Chinese], are of as little value for a critical examination of Buddhism, as works found in Abyssinia bearing on the Christianity'. It is plain, however, that the Buddhist works in China are of great value for an exact knowledge of that religion, because they are faithful versions of works everywhere known in India, not only during the early period of its history but also throughout its development".

Beal, however, with an interest different from ours, did not translate the *Dh(C)*, but the *Fa Jyu Pi Yu Jing* (=*DhAv(C)*) *T4* pp. 609*b*-776*a*)[5], which was the

second *Dharmapada* text to be translated into Chinese (during the period 290-306 AD). Though comprising the same 39 chapters as *Dh(C)*, this work contains actually less than half of the stanzas of the latter. To be exact, out of the core 26 chapters with which we are concerned, it contains 188 out of some 502 - i.e. slightly over 1/3 - of the stanzas. Some 25 years later, S. Levi[6] gave us just one chapter in French, in the context of a comparative study of the different versions of the *apramāda-varga*. Since then there has been practically no study on the text or translation from it in any European language. Although R. Robinson[7] translated the 4th chapter into English in 1954, it is not one of the 26 chapters. Recently (1878), Willemen[8] has published a translation of *Udv(C2)* through which certain amount of information on *Dh(C)* has filtered through.

The primary aim of the present research is two-fold: I To render *Dh(C)* into English as accurately as possible. II To facilitate the critical study of both *Dh(C)* and *Dh(P)*, by clarifying the relationship between the two. This second aim entails, among other things, a detailed investigation into the structure and content of the original portion of *Dh(C)*, as well as the question of the original language of the text. In accordance with these aims, we have left out the 13 chapters which were added subsequently. Besides the translation, the other two major portions of this work comprise an Introduction and detailed annotations which, besides giving cross references of parallel versions, also contain commentarial material much of which, as far as we know, are being made available for the first time in English.

For the Chinese text of *Dh(C)*, besides the *Taisho* edition, we have also consulted the 藏要 version as well as Mizuno's 法句経の研究 Occasionally, the 藏要 version can be helpful in selecting a reading amongst several variants. There are instances, however, in which 藏要 is obviously unreasonable[9]. In these and other doubtfull cases, readings found in the parallel stanzas (where available) often proved to be more helpful.

In our comparative studies, we have consulted all available versions of the various Canonical Languages. But with regard to the Tibetan sources, our knowledge of the language being negligible, we unfortunately have had to rely on translation, mainly Gareth Sparham's.

While carrying out the translation, we have tried to bear in mind the principle of Venerable Ñāṇamoli (*The Path of Purification* (Kandy, 1991) p.xxi):

"A guiding principle - the foremost, in fact - has throughout been avoidance of misrepresentation or distortion; for the ideal translation (which has yet to be made) should, like a looking-glass, not discolor or blur or warp the original which it reflects. Literalness, however, on the one hand and considerations of clarity and

style on the other make irreconcilable claims on a translator, who has to choose and to compromise. Vindication of his choice is sometimes difficult. "

Nevertheless we confess that in our translation, we have leaned rather more towards being as literal as possible, in order to facilitate a more accurate comparison. As a matter of fact, in the text itself, many of the Chinese verses themselves appear to translate the original quite literally - at least formally; occasionally even the Chinese syntax is disobeyed in preference to that of the Indian language[10]. With very rare exceptions (which are specified in our notes), we have done our utmost to preserve not only the line order, but wherever possible the word order as well. As such, the readers should not expect any linguistic elegance in our translations. It is our belief that for the purpose of an accurate comparison, a free rendering can help but little, if not actually misleading. Where a given stanza is obscure, we have followed the *Udv(C1)* commentary if the same - or practically the same - *gāthā* also occurs in it. Unfortunately, sometimes even when a verse does occur in *Udv(C1)*, the commentary is itself too obscure and brief to be of any help. Fortunately, only in the case of one or two *padas* of two or three stanzas did we really have to despair. (These are marked with *). On such occasions, we almost felt compelled to accept Brough's insightful advice to "refrain from attempting to translate the untranslatable"[11].

But Brough's remark was made in connection with stanzas in Pali which on the whole is grammatically well-defined, having in particular a more or less definite morphology. The Chinese language - especially classical Chinese - is a far cry from this. Particularly, in the case of a stanza of 4 or 5 characters per line which are all monosyllabic and without a proper morphology, the difficulty is easily imaginable. Furthermore, there is also the problem of textual corruptions. This is often in the form of either a homonym problem -e.g. 35.9*c* (cf. *Dh(P)* 391*c*) 捨 , 'abandon', instead of 攝 (*-saṃvuta*), as in all the other editions; 35.27*a* (cf *Dh(P)* 409) 世 'world', instead of 施 'give', etc. In other case, it may also be a problem of orthographic errors - e.g. 32.26*c* (cf. *Dh(P)* 355*c*) 敗 , 處 'defeat, place' instead of 財愛 'greed for wealth' (*bhogataṇhā*), 29.9*b* (cf. *Dh(P)* 299*b*) 當 'should', instead of 常 (as *sadā*), etc. In addition, there are certain Chinese characters or terms which connote a wide range of meanings, but often virtually untranslatable. Eg. 法 'Law', 'principle', 'norm', etc, corresponding to '*dharma*'; 道 'Truth', 'Ultimate', ' Way', 'The spiritual', '*bodhi*', '*dharma*', etc. In such cases, we usually give the Indian equivalent (e.g. *dharma* for 法) without rendering it into English, or the principal meaning of the word (e.g. 'Way' in capital W for 道), without further articulating it in English. Finally, we have also had to face the problem of inconsistency, in some instances, on the part of the Chinese translators. Thus, corresponding to *sukha* (or its equivalent) in *Dh(P)* ch.15, we have various Chinese renderings in one and the same chapter (ch.23): 安寧 (for the title name), 快

,樂 , and 安 . Such a case is not unlike that of the diverse renderings of a given Indian term by different modern English translators, e.g. *saṅkhāra* rendered variously as formation, mental formation, synergy, conditioning, mental coefficient. etc. The additional difficulty in the case of *Dh(C)* is that the various renderings for the same word are given by one and the same translator.

While still on the question of textual difficulty we would like here to offer another example below which also serves to illustrate the problem in some way.

Corresponding to *Dh(P)* 25*d yam ogho nabhikirati* (*Udv(Sk)* IV 5*d*: *tam ogho nabhimardati*), *Dh(C)* 10.5*d* has 冥淵 . The word 淵 in this context appears to have been misconstrued by some scholars including S. Levi who was versed in both Chinese and Sanskrit. Levi (*op. cit.* p.240f) suggested that *gha* and *ya* being very similar in Indian writing, the Chinese translators might have read *tamo yam* instead of *tam ogho.* Brough made further suggestions: "An alternative would be *tamm ogho* ,,, read as *tam mogho,* and interpreted as *moho,* or even appearing in this form through a Prakrit version. From this, 'darkness' would be an easy step. Or again, *tamogho* might have been taken as a compound (*tamas* + *agha*),...Or the idea of darkness might have been suggested by the similar verse *Dhp* 236,...it remains possible that the Chinese wrote 'darkness' merely because, after 'lamp', this was the logical way to conclude the stanza." (*Brough* p.211).

All these ingenious suggestions would have been superfluous had the two scholars realized that 淵 , primarily meaning 'deep water', 'deep pond', is also an old translation of *ogha* (See *SJD* p.302). In any case, our Chinese translators definitely used it to translate *ogha.* Thus, for *Dh(C)* 4.5*a* 信能渡淵 , corresponding to the Pali *saddhāya tarati oghaṃ* (*S* 1.172=*Sn* 76), 淵 clearly translates *ogham.* It also appears to have been used to translate *rahada/hrada* (or equivalent), as in *Dh(C)* 14.9*a*: 譬 如深淵 (~ *Dh(P)* 82a); and *oka* (or equivalent) as in *Dh(C)* 15.2*c* (~ *Dh(P)* 91*d*; *Udv(Sk)* XVII 1*d* has both *okam* and *ogham* here - Geiger considers *oka* to be a direct contraction of *udaka. Vide PTSD* p.162). See also n.4 for *Dh(C)* 15.2.

Given all these textual problems, it is difficult to expect a perfectly accurate translation in the case of all the stanzas. It is hoped therefore that future researchers who are better equipped will, with further available data, be able to correct whatever mistakes we may have committed in this work, as we have done with Beal's mistakes. In the case of Beal's translation of *DhA v(C),* however, apart from mistakes possibly resulting from textual corruptions, there are innumerable other mistakes. While we certainly must respect and admire Beal's pioneering effort, some of his mistakes need to be highlighted, for reasons quite apart from that we need to justify our own translation of some 1/3 of the stanzas which he has already trans-

lated. The main reason is that his translation has, to date, formed the main basis for scholars unacquainted with classical Chinese to make inferences from the Chinese sources in their comparative study of the Dharmapadas.

An interesting case in point is his translation of *Dh(C)* 9.1,9.2 = *Dh(P)* 1 and 2. Probably out of his conviction that *Dh(C)* translates *Dh(P),* he often, as in this case, reads the Pali into the Chinese. For the last pada of this stanza, Beal gives "as the chariot which follows him (or *it*) who draws it." - i.e., essentially the same as the Pali (in accordance with *DhA* interpretation.) *cakkaṃ va vahato padaṃ,* which in Brough's[12] opinion "most nearly represents the original of the verse, *scil. vahatoh padaṃ*". Brough's complaint, as is clear here, is only on the word *vahato* which he says was not properly understood by the Pali commentary. Turning to the Chinese version, he remarks: "The narrative accompanying the Chinese version translated by Beal... illustrates the verse with a story of a sinner run over by a cart and killed, *but curiously shows in the verse itself a reflection of the original text* 'As the chariot wheel follows him (or *it*) who draws it'"[13] (*italics* ours). Beal's translation of the narrative appears to have inadvertently betrayed his absolutely unjustified rendering of the verse. One is even tempted to conjecture that Brough's conclusion that this last *pāda* "most nearly represents the original of the verse" might have been influenced to some extant by Beal's rendering of it. Actually, the Chinese *pada* is, with its running translation:

車	轢	於	轍
|	|	|	|
cart	roll over	on	track

One can see from this running translation, how absolutely impossible it is to get any sense out of the Chinese which is near Beal's translation. Beal himself, of course, has already declared: "I do not profess to have produced a literal translation of the Chinese Text, but only such an abstract of it as seemed necessary for my purpose"[14]. But in this, and numerous other cases, it cannot be justified even on the ground of their being 'free-renderings'.

Regrettably, we have to remark that Beal's mistakes occur on practically every other page. Such mistakes are generally due to three reasons: (a) Beal's tendency to read the Pali into the Chinese stanzas. (b) His imperfect grasp of classical Chinese, and (c) his inadequate familiarity with Chinese Buddhist technical terms. For (a), the above example should suffice to demonstate the point. As to (b) and (c), we shall give a few examples below, several others having been given in our annotations[15]; and in any case it will be too tedious and negative to dwell on them at unnecessary length.

(b) Corresponding to *Dh(P)* 286*ab* '*idha vassaṃ vasissāmi, idha hemantagimhisu*', *Dh(C)* 13.5*ab* reads: 暑當止此 寒當止此.
Beal translates: "If it is hot, it will be so; if it is cold, it will be so", thus misunderstanding 止 and 此, which here mean 'stay' and 'here' (or 'this [place]'), respectively. In the accompanying narrative, he also mistakenly renders 佛到里頭 as "The Buddha repaired to the place"; apparently taking 里頭 in the sense of its modern usage (usually written as 裡頭 or 裏頭 : 'inside ', 'inside the place'.) But in classical Chinese 里 means 'village' and 里頭 means the 'upper (or head) part of the village'. Similarly for 12.11 (cf. *Dh(P)* 53) 多作寶華 結步搖綺 廣積德香 所生轉好 .
Beal does not seem to realize that 步搖 or 步步搖 in ancient Chinese refers to women's ornaments (especially their hair decorations) and accordingly arrives at the following bizarre rendering: "As many kinds of flowers when *waved to and fro* 步步 means 'step' (after) step', 搖 means 'to wave', 'to swing' - *italics* ours) scatter their scent far and wide, so wide is the renown of his accumulated merits, who once is born and lives as he ought". In this rendering, besides misunderstanding 步搖, he has also misconstrued the sense of *c* and *d* too. Cf. our literal translation (See also our note to the English translation):

"If one gathers many precious flowers,
The garlands made will be of distinguished beauty.
[Likewise] if one accumulates much virtues,
One's station of birth will change for the better."

(C) 32.28*b* 驕慢諸惡 ('the evils such as *māna*, etc.') is rendered 'sloth and all its evil consequence', thus missing 驕慢 (= *māna*) as a Buddhist term for 'conceit' (Levi[16] also seems to have wrongly rendered this as 'negligence'), and unjustifiably interpreting 諸惡 ('The evils [such as]') as the *'evil consequence'*. In 29.11*c* 艱難無過有 , he misses 有 (= *bhavaḥ*) as a Buddhist or Indian philosophical term and translates it as 'the possession of worldly goods'. 27.6*a*, 謂懷諦法 is wrongly rendered as 'he who ponders on and inquires into the Law', missing 懷 ('to posses' and not 'to ponder', in this context) and the Buddhist term 諦 (= *sacca*); cf. *Dh(P)* 26*a yamhi saccañ ca dhammo ca.* Similarly, 31.1*b* 中箭 ('being struck by arrows') and *d* 度無戒人 ('cross over the *dussīla*'); are, respectively, wrongly rendered as 'the middle arrow' (wrongly taking 中 as an adjective) and '*escape* the unprincipled man', missing 度 ('cross over'- cf. *tārayati*) as a Buddhist term.

Thus, without multiplying such examples any further, it should now be sufficiently clear how alarming some of Beal's mistakes can be. We only hope that with a lot more new data and insights now made accessible to us by competent modern scholars since Beal's time, we have been fortunate enough to have avoided many of his major mistakes.

Finally, a further remark on methodology: Throughout this book, when the original Indian Prakritic dialect of a term under discussion is unknown, we give it always in the Sanskrit form.

2. The origin and development of the Dharmapada

Virtually all the Buddhist traditonal sources tell us that the *Dharmapada*, since very ancient times, had been regared as a compendium of the Buddha's own teachings. In the Theravada, it is one of the important texts of the*khuddaka-nikāya.* The Chinese translation of the Theravadin *samantapāsādikā* in fact puts it as the first in its enumeration of the list of *khuddaka* texts. It appears that even before the inclusion of the *khuddaka* in the Canon, the *Dhammapada*, along with the *Jātaka*, had long been put on par with the *suttas* of the *Four Nikāyas* in as much as they too as words of the Buddha, were to be preserved by the *bhāṇakas* along with texts of the *Dīgha*, etc[17]. The Sarvāstivāda, while ascribing their version to a later compiler, speaks at the same time in unmistakable terms of the verses as being spoken by the Buddha and scattered in the sūtras.

Nevertheless, The Pali commentarial tradition was not completely without dissidents as regards the canonical status of this text. The famous commentator, venerable Sudinna, was quoted by Buddhaghosa as saying "*asuttaṃ nāma kiṃ buddhavacanam atthi*"[18], thereby denying the *Dhammapada* and the other *khuddaka* texts recognition as *buddhavacana*. In the northern traditon also, the prefacer to the Chinese version of *Dharmapada* gave us a tradition that the different versions of the *Dharmapada* were compiled by the different schools after the Buddha's time (See below). Modern scholars, have of course clearly demonstrated that the *Dharmapada/Dhammapada*, was probably the result of reorganisation based on an ancient common fund of *Dharma* verses. Thus, John Brough[19] opines: " ..the only likely hypothesis is that the various schools have all to a greater or lesser degree modified, rearranged, and expanded a common fund of inherited materials".

2.1 Dharmapada as a general term and a codified text

Before its codification as a sacred text, it appears that the term *Dharmapada* has been used as a general term non-technically, with slightly varying meanings. In the Pali *nikāyas*, it occurs more than ten times; sometimes in the singular, sometimes in the plural (*dhammapadāni*). Thus, in the *Dhammapada* itself, we have: "*ko dhammapadaṃ sudesitaṃ kusalo pupphaṃ iva pacessati*." (*Dh(P)* 44*cd* = *Udv(Sk)* XVIV 1*cd*; *Dh(Gr)*. 301*cd*) And, "*sekho dhammapadaṃ sudesitaṃ kusalo pupphaṃ iva pacessati*." (*Dh(P)*45cd = *Udv(Sk)* XVIII2d ~ *Dh(Gr)*.302cd) It can hardly be possible that *dhammapada* here refers to itself, the text. The Pali commentary in no uncertain terms, explains it as 'the dhamma of the thirty-seven*bojjhaṅga*'. Depending on the context of these texts, this term may be taken to mean either (1) a saying(s) pertaining to Dhamma or (2) a verse or stanza of Dhamma, or (3) a spiritual path or attitude leading to attainments. As an example of the last, we may quote the*cattāri dhammapadāni*[20] of *D*.III (p.229): *Anabhijjhā dhamma-padaṃ, avyāpado dhammapadaṃ, sammā-sati dhamma-padaṃ* and *sammā-samādhi dhamma-padaṃ*. Finally, as a special usage, it is also synonymous with *amata-pada* and *santi-pada*, explained in the commentary as referring to *Nibbāna*.

Since all the usual ramifications of *dhamma/dharma* as a Buddhist technical term are well known, any uncertainty or ambiguity in the compound *dhammapada* may be considered to arise from the various connotations of the second component, *pada*. This latter term, primarily meaning "foot", is extended to mean "footstep", "step", "track", "way", "part" (=*patha*), "place", "past" and "item", etc. Most of these connotations are also reflected in its rendering in Chinese Buddhist texts. Dharma, on the other hand, is invariably rendered as 法 , irrespective of context, with all its ramifications understood to correspond to those of the Indian word.

Accordingly, we find the term *dharmapada* rendered variously as: 法句 'words or sayings of Dharma' (as in the title of *Dh(C)*, also *Dh(C)* 12.1, 12.2, 16.3)[21] 法句偈 'stanza of Dharma words', (in *SĀ(var) T2* p.480c; *T25* P.278b); 法足 'Foot-(steps) of Dharma' (quoted in Vasubandhu's commentary on *Mahāyāna saṃgraha, T31* p.185b); and 法印 , "dharma-seal", translating (catvāri) *dharmapadāni* (*Dharma saṃgraha* 55). As for *pada*, we have additionally: 轍 (*Dh(C)* 9.1), 轍跡 (*Dh(C)* 26.18), 跡 as in 象跡喻經 *T1* p.656a, corresponding to *cūla-hatthipadopama-sutta* of *M* 1 27) - all three meaning 'track' or 'trace'; 道 , 'way' (as in 甘露道 of *Dh(C)* 16.15*b*, corresponding to *Dh(P)* 114*b*; 步 'foot-step'; 文句 'sentence', 腳 , 'foot'; 處 'place'; 位 and 果位 , 'attainment'; 言 'word' (for these last seven, see reference given in *SJD* p.732); etc.

The *saṃyutta nikāya* (I. p.209) mentions the recitation of *dhammapadāni* by Anuruddha : *tena kho pana samayena āyasmā anuruddho rattiyā paccūsa-samayaṃ paccuṭṭhāya dhammapadāni bhāsati.* This is seen by some scholars[22] as evidence of the antiquity of the Pali *Dhammapada.* Indeed, its antiquity would be even more obvious if we accept Venerable Yin Shun's[23] convincing thesis of the *saṃyutta/saṃyukta* being the oldest of the four or five *nikāya/āgama.* On the other hand, one cannot be sure that *dhammmapadāni* here definitely refers to the *khuddaka* text. Corresponding to the above Pali passage, a version of the *saṃyuktāgama* (*T2* p.480c) gives, as Anuruddha's recitations, the '*Dharmapada* stanzas (法句偈 , *dharmapadagāthā*)', the '*Pārāyana*' and the 'stanzas of the elders' (大德偈 , *Sthaviragāthā*?). The *saṃyuktāgama* of the Sarvāstivāda (T2, p.362c) here gives even more, replacing *Dharmapada* with *Udāna*: *Udāna, Pārāyana, Satyadṛṣṭa, Sthaviragāthā, Bhikṣuṇīgāthā, Śailagāthā, Arthavargīyāni* and *Munigāthā.* This may mean, as Mizuno[24] suggests, that *dhammapadāni/dharmapadāni* here probably refers not to a specific text, but simply 'stanzas of the Dhamma/Dharma', in a non-technical sense; and the two *saṃyuktāgama* versions then elaborate this as referring to various *gāthās* of the above mentioned Buddhist texts which were well known at that time. This is suggested by the fact that in both versions, in the *gāthās* which immediately follow the lists of recitation, the mother *yakṣa* urges her little son not to cry but listen to the *bhikṣu's* recitation of dharma stanzas 法句偈 (very probably *dharmapadāni*); no other *gāthā* is mentioned in these stanzas.

Be that as it may, the antiquity of the *Dharmapada* as a sacred text revered by the early schools cannot be doubted. From the Chinese sources - mostly translations of *vinaya* texts, but also those of *sūtra* and *abhidharma śāstras*[25] - we know that at least the following schools, besides the Theravada possessed at one time or another a version of the *Dharmapada*: *Dharmagupta, Mahīśāsaka* or *Kāśyapīya*[26], *Sarvāstivāda, Mūlasarvāstivāda, Mahāsāṅghika, Lokottaravāda* (a sub-sect of *Mahāsāṅghika*), and possibly *Sautrāntika* (if we may regard the "*Dharmapada*" quoted in the **Satyasiddhi-śāstra* as belonging to this school). Besides, we have two extant Prakrit versions, *Dh(Gr)* and *PDh.* As to the former, Professor J. Brough suggests that it could belong to the Dharmagupta school, while the latter is conjectured by K. Mizuno[27] to belong to the *Sāmmitīya* school. Particularly significant is the fact that the *Mahāsāṅghika* too, like the *Sthaviravāda* schools, possessed a *Dharmapada,* named similarly. This indicates that most probably the *Dharmapada* was already codified as a definite text, and apparently had even gained a status which was actually or practically canonical, before the first schism.

John Brough[28] after years of careful comparative studies on *Dh(P), Dh(Gr)* and *Udv,* in fact proposes a common ancestor of all the three texts. He concludes that, "on the evidence of the texts themselves, it is much more likely that the schools, in some manner or other, had inherited from the period before the schisms which separated them, a definite tradition of a *Dharmapada*-text which ought to be included in the canon, however fluctuating the contents of this text might have been, and however imprecise the concept even of a 'canon' at such an early period." However, he seems not to be too insistent on this common ancestor to be a definite text, and allows for the possibility also of a fluid "common fund of inherited materials" subsequently reorganized by the various schools[29]. These common verses were probably known collectively as '*dharmapadāni*'.

Moreover, citing F. Weller, Brough appears to believe in the likelihood of a pre-Pali manuscript transmission; and goes as far as to suggest a very early common *manuscript* ancestor of the *Dharmapada* texts: "It has not been possible so far to disentangle the complicated textual relationships; but there is no possibility of explaining them at all, it would seem, if we try to exclude a very early written transmission."[30] In this connection, we may perhaps regard as a supporting evidence that A.K. Warder[31] on metrical ground, has given the average date of the Theravada *Dhammapada* as early third century BC. Brough's contention, however, is that the Sangha began to fix a scriptural canon only when large parts of their inherited traditions had already become thoroughly disorganized[32]. This of course would also apply to his conjectured 'Primitive *Dharmapada*'.

2.2 Prose and Verse as source-material for the Canon

If the *dharmapadāni*, apparently of very ancient date, were already recognized and quoted in the *nikāya/āgama* texts, why is it that the various *Dharmapada* recensions, extant or lost, were either included in the *Khuddaka-nikāya* or *kṣudrakapiṭaka* books- rather than the four earlier *nikāya/āgama* - or simply not included in the *sūtra-piṭaka* at all, as in the case of the *Sarvāstivāda*[33]? This is a problem pertaining not only to the *Dharmapada*, but also all other *kṣudraka* texts. It is the problem of the *khuddaka nikāya*.

Put succinctly, the problem is this: Texts such as the *Pārāyana*, the *Arthavargīya* (Pali *Aṭṭhakavagga*), *Dharmapada*, *Sthaviragātha*, etc. are, from both internal (metrical structure, content) and external (the fact that they were quoted in the first four *nikāya/āgama*, etc.) evidences, of very ancient date indeed; so ancient in the case of *Pārāyana* and *Aṭṭhakavagga* that some scholars[34] in fact have placed them as among the oldest stratum of the *sutta-piṭaka*. Yet they seemed to have gained canonical status (in the case of some schools) only relatively late and then only as minor (*kṣudraka*) texts, in a class (*khuddaka-nikāya*) together with other texts which are definitely of late origin and disputable canonicity, such as the *Apadāna*, *Cariyā-piṭaka*, *Khuddhakapāṭha*, etc.

We may derive an important clue to the understanding of the problem from such an ancient traditional description of the *kṣudraka-piṭaka* as the *Mahāsāṅghika vinaya* : "The *kṣudraka-piṭaka* - that is, the *nidāna* of the previous deeds of the *pratyeka-buddhas* and *arahats*, narrated by themselves, and all other such stanzas.'[35] This amounts to saying that the *kṣudraka-piṭaka* is a compilation of such *stanzas*. Lamotte[36], in his paper on 'Problems concerning the minor canonical texts', has also given us two other similar though less ancient traditional accounts which equally underline the fact of the abundance of *stanzas* in the *kṣudraka-piṭaka*, as well as its being predominantly concerned with *nidānas* and *jātakas*. While the *kṣudraka-pitaka* cannot be directly identified with the Pali *khuddaka-nikaya*, the *kṣudraka* texts of the two collections certainly have their correspondence. When we examine the content of the extant *khuddaka-nikaya*, it is abundantly clear that the above description of the Mahasanghika *kṣudraka-pitaka* applies equally to the Pali collection: The latter indeed is basically a compilation of verses, abounding in similes and stories of the Buddha.

Winternitz[37], noting this abundance of stanzas and the Buddha's warning on future dangers (*anāgatabhayāni*)[38], remarks : "The poetic pieces were not at first generally recognized, that their claim to be regarded as sacred texts was contested and that they were only later on combined into a *nikāya*, namely the *khuddaka-nikāya*". Likewise, Lamotte[39] too quotes this *sutta*, while also pointing out that

these *kṣudraka* stanzas "come for the most part from the greater or lesser disciples, even from anonymous authors. Unsure of finding in them the authentic Word of Buddha, the early compilers always refused to incorporate them into the *āgamas*." In the context of Winternitz's remark quoted above, G.C. Pande[40] expressed his doubt with regard to the authenticity of this *sutta*, on the grounds that it purports to be a prophecy and that it contains words like *abhidhammakathaṃ* and *lokuttarasuññatāpaṭisaṃyutta*. However, given the profound wisdom of the Buddha and the fact of the fondness of hymns on the part of the ancient Indian religionists in general, such a prophecy - or more precisely, warning - is not so incredible. Besides, the warning may also easily be understood to represent the concern (put in the mouth of the Buddha) on the part of the more conservative monks of the earliest Sangha. Moreover, as to the terms which Pande regards as relatively late, the corresponding version in the Chinese *SĀ* contains no such words corresponding to *abhidhammakathaṃ vedallakathaṃ* (nor, for that matter does the *S* II version). The term *lokottara-śūnyatāprati-saṃyukta* (空相應) though also occurring in *SĀ*, need not necessarily be taken as a sign that "the *sutta* belongs to a relatively late date in *Nikāya* history"[41]; for *śūnya*, together with *duḥkha*, *anitya* and *nirātma*, occur very frequently in the *āgamas* as the fundamental characteristics of all *saṃskṛta dharmas*. Within the broad context of early Buddhism too, it is quite clear that at the earliest stage, poetry, hymns - other than those slightly later on (in Buddha's time, it would seem) allowed as praises to the *tri-ratna* and as expressions of spiritual visions and yearnings - were very much discouraged.

Venerable Yin Shun[42], on the hint given by the above mentioned *Mahāsāṅghika-vinaya* explanation, observes that there is a special relationship between stanzas on the one hand and the original portions of the *khuddaka nikāya* and *kṣudraka-piṭaka* -indeed on '*kṣudraka*' - on the other. Similarly, the *saṃyukta-āgama*, which the venerable has demonstrated convincingly as being the earliest *āgama/nikāya*,[43] appears to be also named *kṣudraka-āgama* (not to be confused with the *khuddhaka-nikāya*) on account of its inclusion of the earliest canonical stanzas - the *geya*, comprising first the *uddānas* and then also stanzas of the *sagātha-varga*. Thus, he concludes : " '*Sūtra*', '*geya*' and '*vyākaraṇa*' were [first] compiled together as a major collection - the *saṃyutta nikāya/saṃyuktāgama*- constituting the [earliest] canonical text of the *Sthaviravāda*. In the *Mahāsāṅghika*, the verse portions - 諸天讚頌 ('verses of praise of the devas') - were most probably compiled together with other stanzas to form a part of the *kṣudraka-piṭaka*. On account of the '*sūtra*' portion, [this earliest collection] was named '*saṃyutta-nikāya*'/ '*saṃyuktāgama*'; on account of the '*geya*' portion, it was named 'Minor *Āgama*' (小阿含) - *kṣudrakāgama* (雜阿含) . The difference in the [two] appellations, '*saṃyukta*' and '*kṣudraka*', was actually derived from the two classes of the original *saṃgīti*. In the process of the compilation of the *sūtras* as the 'four *āgamas*', the [characteristic] of '*sūtra*' was inherited, with the prose as being predominant.

From the point of view of their form too, such poetic collections like the *aṭṭhakavagga* and *Pārāyana* were unsuitable for the compilation. Accordingly, inheriting the [characteristic] of '*geya*' - '*kṣudraka*' - various poetical collections ('*gāthā*', '*udāna*', etc). were put together to form the *khuddaka-nikāya/kṣudraka-piṭaka*. The original compilation of the *khuddaka-nikāya*, of course, is a matter subsequent to the formation of the '*four āgamas*'."[44] This explanation of Yin Shun,then, serves as a useful theory accounting for the origin and development of the *kṣudraka* texts.

In the same work, the venerable also proposes a very significant fourfold distinction regarding the ancient strata of prose and verses constituting the source material for the extant Buddhist canon, as follows: (1) Those transmitted within the Sangha, as opposed to (2) those transmitted among the masses; and (3) those transmitted in the *madhyadeśa*, as opposed to (4) those transmitted in the *pratyantajanapada* (*Compilation*, pp. 52ff.) This distinction is important in that it further clarifies the question of the sources and status of the *kṣudraka* texts.

In the light of this distinction and of the venerable's analysis, we may say first of all that whereas the earliest prose discourses belong to the first division, the earliest stanzas belong to the second. An examination of the prose discourses will reveal that they were directed primarily at the members of the Sangha around the Buddha. They comprise, besides fundamental doctrinal matter, instructions of living the spiritual life. These must have been the first to have been collectively sanctioned by the Sangha for inclusion in the original compilation, i.e. the *saṃyukta/saṃyutta* collection. However, "these stanzas are rhythmical and easy to transmit; they are full of religious sentiment and extremely influential. Eventually, they gained acceptance by the Sangha congregation as *Buddha-dharma*, and came to be included in the Buddhist Canon."[45] These earliest prose and verses (in the *saṃyukta* collection) together represent the earliest stratum of the Canon formed in the *madhyadeśa*. On the other hand, other poetical collections such as the *Aṭṭhakavagga* and *Pārāyana*, though indeed very ancient, are from the view points of the characters and geography contained therein[46], to be understood as being transmitted in the *pratyantadeśa*. The *Dharmapada*, too, would also come under this category.

In this connection, it is also worth emphasizing an oft-forgotten fact, pointed out by Venerable Yin Shun, that verses are by nature always more conservative in form and hence always appear more ancient than prose. We should therefore not fall into the same pit with scholars like Franke, Fausboll, Ui and H. Nakamura, etc, who regard the canonical verses as older than the prose, purely on formal linguistic grounds.

Thus, the renown Japanese scholar, H. Ui, in "The source material for Primitive Buddhism"[47], gives us the following chronological list of the source material

(as extant in the Pali Canon):

1. *pārayāna*
2. a. First 4 *vaggas* of *sutta-nipāta* and *sagātha-vagga* of *saṃyutta-nikāya*
   b. *Ittivuttaka, udāna*
   c. First 8 *vaggas* of *nidāna-saṃyutta*, and *vedalla* (as mentioned by Buddhaghosa)
3. 28 *Jātakas* (as found at Bharhut), and *abbhuta-dhamma* (as mentioned by Buddhaghosa)

This is clearly an assertion that practically all the oldest material are to be found in the verses, particularly those of the *khuddaka-nikāya*.

Professor H. Nakamura, while pointing out the need to consider ancient verses and stock expressions embedded in the late strata, basically endorses Ui's conclusions.[48] He further establishes (See *Brough*, p.230f.) criteria for stratification. In his *Indian Buddhism*[49], he opines as follows:

"According to text-criticial studies it has been made clear that some poem (*Gātha*) portions and some phrases represent earlier layers. They are *Gāthas* of the *Suttanipata* (especialiy the *Aṭṭhaka-vagga* and the *Pārayāna-vagga*), of the *Sagatha-vagga* of the *Saṃyutta-Nikāya*, of the *Itivuttakas*, of some *Jātakas*, the *Udānas* in the scripture named the *Udānas*, and some *Gāthas* and sentences rewritten from *Gāthas* into prose. There must be some more. Based upon these portions of the scriptures we can construct aspects of original Buddhism. The picture which we can get therefrom is fairly different from that as we can get from the Pali scriptures in general. That is to say, Buddhism as appears in earlier portions of the scriptures is fairly different from what is explained by many scholars as earlier Buddhism or primitive Buddhism.'

Thus, such scholars effectively declare that the earliest Buddhist teachings are to be found in a few poetical collections containing in the main simple ethical teachings. We must give heed to Venerable Yin Shun's insight, in order to avoid such a pitfall.

Antiquity in form of the verses in the *khuddaka* and the *sagātha-vagga* is no guarantee that they embody the teachings of original Buddhism. If texts like *aṭṭhakavagga*, *pārayāna* and *dharmapada* are those transmitted among the masses, particularly those of the *pratyanta-janapada* where already there had long been in circulation many ethical aphorisms and poems of pithy sayings - many of which undoubtedly go to form a good part of these texts - it is only to be expected that their stanzas possess ancient forms and contain relatively simple teachings. It is also therefore no wonder that in many of them the Buddha often does not have a central

role, and that some are anonymous or even appear not to be distinctly Buddhist. They are certainly the wrong place for us to look for the original message of the Buddha!

Thus, in the light of the above discussion, we are led to the following conclusions with regard to the *Dharmapada* (and other *kṣudraka* texts in general):

As Buddhism spreads to the masses, verses of all kinds from among a vast floating literature of ancient India -particularly the *pratyantadeśa* - came eventually to be accepted by the *Saṅgha* as *dharmapadāni*. But at first the *Saṅgha*, particularly the conservative members, seemed reluctant to canonize them for several reasons: (1) Poetry and popular hymns were rather discouraged in the earliest *Saṅgha*. (2) They were of uncertain authorship, unlike the prose discourses where the Buddha usually plays the central part. (3) They, in the main, do not deal avowedly with the more profound Buddhist doctrines.(4) Much of them originated neither within the *Saṅgha* nor even in the *madhyadeśa*. Eventually, however, the *Saṅgha* appeared to have yielded to their increasing popularity (being rhymed and easy to memorize), and allocated them, some time after the four *āgamas*, to a collection meant for such poetical works. This collection, on account of the above-mentioned nature ((1) to (2)) of poetic texts, was called the 'minor (*kṣudraka*) collection'. Subsequently, certain prose works, of more dubious authenticity (e.g. *Niddesa* and *Paṭisambhidāmagga*)[50] also came to be included in this collection.

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2.3 The Dharmapada and the Dārṣṭāntika

One of the leading *Dārṣṭāntika* masters who appeared highly respected in the Sarvāstivāda, was Dharmatrāta. Together with another prominent *Dārṣṭāntika* master, Buddhadeva, as well as with Vasumitra and Ghosaka, he was recognised as one of the "Four Great *acaryas* of the Sarvāstivāda".[51] According to the Sarvāstivāda, the *Udāna* or *Udānavarga* was compiled by Bhadanta Dharmatrāta. Thus, the *Abhidharmakośavyākhyā*[52] says:

> *yathāsthavira-dharmatrātenaudāna'anityābata saṃskāraity evam-ādika vineyavaśāt tatra tatra sūtra uktā vargīkṛtāḥ.....*"

Similarly, we are told in the preface to *Udv(C1)*:[53] "The *Chu Yau Jing* (出曜經) was authored by Vaśumitra's maternal uncle, bodhisattva Dharmatrāta. He compiled 1000 verses and established 33 chapters, called *Dharmapada*; and transcribed the *nidāna*, connecting them together to form a commentary, called *Udāna*." This however is only the opinion of the prefacer (of around the end of the 4th century A.D.). No other extant source confirms the assertion that the stanza portions alone of this Sarvāstivāda version, without the commentary, was called a *Dharmapada*; though it does seem that when stanzas from this version were quoted by other schools, they are mentioned as being from the '*Dharmapada*'.[54]

A threefold explanation of the term *Udāna* is given in the **Mahāprajñā-pāramitā-śāstra*[55]:

"*Udāna* - i.e. when though a certain dharma ought to be discoursed, there was no inquirer, the Buddha briefly initiated the process of inquiry.

He spontaneously uttered an *udāna*. Also such [exclamations] like : '*sādhu, sādhu*; rare it is, Bhagavat; difficult to have it is, Bhagavat!'.......... Again, after the Buddha's Nirvāṇa, the disciples compiled the important stanzas : all the stanzas on impermanence etc. were [put together and] made the *Anityavarga*, and so on up to all the stanzas on the *brāhmaṇa* which were [put together and] made the *Brāhmaṇavarga*. This is also called *Udāna*. All compilations of wonderful things are called *udāna*."

We may understand from this passage that by the time of the *śāstra*, around the latter part of the 2nd century and the first half of the 3rd century, '*udāna*' was understood as (i) a spontaneous utterance, (ii) spiritually inspired exclamations. (iii) the poetical compilation of the Sarvāstivāda in particular, and any such compilations of 'wonderful thing' in general.

As for (i), we may note that correspondingly a Pali *udāna stanza* is always preceded by the sentence : *Bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi.*[56] In (ii) we find a parallel in the *udānaṭṭhakathā*: *Pītivegasamuṭṭhīta-udāhāra* (*Udāna–aṭṭhakathā*, p.2, Also cf. *YBŚ* T30, p. 418c.). On the other hand, in (iii) we may possibly see an indication that in the northern tradition, at least by this time, *udāna* had become a general appellation for *any* poetic compilation with 'dharmic significance', though it refers in particular to the Sarvāstivāda version of the *Dharmapada*. In this connection, it is also noteworthy that in the introductory stanza of *Udv(C2)*, the word *udāna* is translated as 法頌集 ,[57] 'Dharma stanza'. Venerable Yin Shun[58] has pointed out that not only the Sarvāstivāda, but also the Dharmagupta (probably also Mahīśāsaka, if we regard *DĀ* as belonging to this school) - and hence probably the common tradition of the Vibhajyavāda too - took what corresponds to the *Dharmapada* in other traditions, as an *udāna*. For where the list of the *dvādaśāṅga-dharmaparyāya* occurs, both the *DĀ* and *DgV(C)* give '*Dharmapada*' (法句經 and 句經 respectively) in lieu of *udāna*. Such an inference, however, would require further justification; as we will have to explain why if so the *Dh(Gr)*, *PDh*, and the version recorded in *SĀ(var)* (and perhaps also the Sautrāntika version as recorded in the *sats*) are definitely all named '*Dharmapada*' and not '*udāna*' - unless of course we can prove all these versions not to belong to the Vibhajyavāda lineage.

Probably, it is better to understand the situation as possibly betraying a historical fact: At some stage of the evolution of the *Dharmapada* in the Vibhajyavāda, the text so codified from the *dharmapadāni*, originally called *Udāna* (as in the Sarvāstivāda) came to be renamed *Dharmapada*, thought to be a more appropriate appellation (corresponding directly to the stanzas already recognized as *dharmapadāni*). One may perhaps compare this with the case of the *Suttanipāta*, which is the only collection of *suttas* to be so named probably because the pieces of discourses contained therein do not have any specific *sutta* titles like other *suttas* in the *sutta-piṭaka*. (Cf. also Jy Chien's account of the origin of the *Dharmapada*, *infra*.) Yin Shun[59] also remarks that it is the result of a later editorial effort that the *Khuddaka-nikāya* came to contain the *Dhammapada* in addition to the '*Spontaneous Utterances*'— *Udāna*, divided into eight chapters and appended with introductory episodes. Thus, he concludes: "It is inappropriate to take the '*Spontaneous Uterrances*' of the *Khuddaka Nikāya* as the '*Udāna*' of the *navanga*. '*Udāna*' is a compilation of spiritually inspired exclamations, the primitive form of *Dharmapada*. It is on account of its being most widely propagated and an early poetical compilation, that all such poetic compilations came to be customarily regarded as '*udāna*'."[60]

But whether or not we regard '*udāna*' as being earlier than '*Dharmapada*', as the title of the text under discussion, it is definite that the Sarvāstivāda ascribes the authorship to *Dharmatrāta*, the *Dārṣṭāntika* master revered in the *MVŚ* as one of the

"four great *ācāryas* of the Sarvāstivāda. Thus the *MVŚ* says: "Just as all *udāna* stanzas are words of the Buddha.... After the Buddha's passing away, the Bhadanta *Dharmatrāta* put together [these stanzas] which he had heard in circulation, and made up the chapter titles. i.e.: he put together the stanzas on impermanence and made up the chapter on impermanence, and so on until the chapter on *brāhmaṇa* which he made up by putting together the stanzas on the *brahmaṇa*."[61]

This should incidentally dispel the 'slight doubt' of Brough who, on the ground that the *MPPŚ* passage (See supra, p17, for the quotation of this passage), which was earlier than that in the preface of *Udv(C1)*, does not mention *Dharmatrāta* at all, suggests that *Dharmatrāta*'s contribution was probably only the commentary"[62] The *MVŚ* was compiled by the orthodox Kasmirian Sarvāstivādins (later known as the *Vaibhāṣika*), probably through a period of a few hundred years to reach the form of this encyclopaedic *śāstra* in the 3rd century A.D. The main frame of it at least, however, had probably been established around the middle of 2nd century A.D., before Nagarjuna (The MPPŚ quotes this work several times. See for instance, *Study* p. 212; Hirakawa A, *History of Indian Buddhism* (Tokyo, 1974) p. 185). Lin Li-Kuang (Lin Li-Koang, *L'aide-memoire de la vraie loi* (Paris, 1949), pp. 322ff.), by a comparison of *Dharmatrāta*'s views in *MVŚ* with those of the author of *Udv(C1)*, has demonstrated the identity of the two *Dharmatrātas*[63]. This *Dharmatrāta*, often quoted in the *MVŚ* simply as 'Bhadanta' (大德), appeared to have been highly esteemed as an authority in Kasmira prior to the period of great popularity of the *Jñānaprasthāna śāstra* in the area. Though himself certainly not an orthodox Sarvastivadin, he had commented on the *JPŚ*,[64] and hence must be posterior to this work which has been dated as around 150 B.C.[65] Lin Li-Kuang[66] dates him as around the 2nd century B.C., which agrees with a traditional date given by Pu Guang[67], a disciple of Shyuan Tzang.

From the fact of the close connection of *Dharmatrāta* with the *Dharmapada*, we may derive much clues with regard at least to the development of the *Dharmapada* from the general *dharmapadāni* into an organized text with chapter divisions and commentary, if not even possibly with regard to its origin. First of all, we may say that *Dharmatrāta*'s date was the date of this development, at least of the northern version of the *Dharmapada*. Secondly, it is noteworthy that in the Pali *DhA*, as well as the commentaries of *Udv(C1)*, *DhAv(C)*, and *Udv(Tb)*, allegories abound. In fact, practically every stanza is given one allegory or simile, either as a *nidāna* for the stanza or by way of exegesis on certain terms—nay, not only in the commentaries, even in the stanzas themselves, similes are found in abundance. In the *Udv(C1)*, we find very often the following sentence preceding a commentarial allegory: " Now I shall tell you an allegory; the wise one, by means of allegories, come to understand by himself (今當與汝說譬, 智者以譬喻 解). Similar expressions are frequently found in many Mahāyāna *sūtras*, which sug-

gests that the This is often found in connection with a stanza whose meaning is obscure. Thus, corresponding to *Dh(P)* 346, the *Udv(C1)* version (p.628c), like the Pali, appears to have two opposing adjectives - firm and lax - in connection with the term *bandhana* (縛). This is quite problematic[68]. The commentary of *Udv(C1)*[69] then gives the sentence quoted above, followed by an allegory which indicates that the adjective 'lax' is to be understood to refer to those who are morally slack - who are so at home in the prison that they have no wish of leaving at all, in spite of the king's amnesty - for whom bondage is indeed hard to untie. (see *infra* for more details on this). It is perhaps not without significance that the other Chinese *Dharmapada* version containing a commentary, *DhAv(C)*, is precisely named 法句譬喻 , the **Dharmapadāvadāna sūtra*, where 譬喻 translates *dṛṣṭānta*, *avadāna* and *upamā*, and, in any case means allegory or simile.

The fondness of allegories is indeed one of the chief characteristics of the *dārṣṭāntikas*, "masters of allegories (*dṛṣṭānta*)", of whom *Dharmatrāta*, together with Buddhadeva, were two earliest great leaders. These dārṣṭāntikas were basically *sūtradhara* (though some like *Dharmatrāta* himself were also considered *ābhidharmikas*), interested in meditation as much as popular preaching[70] - a good combination, though rare, was clearly to be found not only in Sarvāstivāda. They must have been among followers of all the schools. In the course of their preaching to the masses, parables, allegories and hymns were freely utilized to put across the message effectively and often to establish certain doctrinal points.(One of the translations of *avadāna* - in *DĀ* - is in fact 證喻 , 'simile of proof'). It is easily conceivable that in this process, stories and stanzas of all sorts, many not necessarily Buddhist in origin, were gathered and mobilized from all sources. And eventually, with their connection with the Dharma through such highly revered Buddhist masters as *Dharmatrāta*, the more frequently employed ones became accepted by the Sangha members. This probably happened at first in the *pratyantadeśa* in the western region, particularly *Gandhāra*, which had become the centre of missionary activities of these *dārṣṭāntika* masters.

Through repeated usage and a natural process of selection by these experienced preachers, certain stanzas related in respect of theme *etc*, came to be loosely grouped under common headings separately. It must probably have taken quite some time - in any case apparently after the 'four *āgamas*' - before these shifting sets of stanzas and section headings (*varga*) were sufficiently recognized by also the *madhyadeśa saṅgha* members, to be finally allocated as a codified "minor" text, with canonical or quasi-canonical status. Other minor texts, such as *Jātaka*, *Avadāna*, *Ityuktaka/Itivuttaka*, must have evolved similarly.

The above discussion is, of course, no more than a conjecture, based on hints of the connection of the *Dharmapada* with the *dārṣṭāntikas*. It represents one possi-

bility only. Besides, the issue can hardly be decided upon, especially since the tradition connecting the *Dharmapada* with *Dharmatrāta*, though prevalent in the northern tradition, is not seen in any extant record in the Southern tradition. Nevertheless, as a further substantiation to this conjecture, we may also take note of the following facts : (i) The linguistic features of the extant *Dharmapada* versions recognized by various schools to be earlier, are definitely those of the western region - Pali of *Dh(P)*; a western Prakrit of *PDh* (see *Roth* p.4); *Gāndhārī* of *Dh(Gr)*. (The relative lateness of *Udv(Sk)* in comparison to the other three is too well known to require elaboration here). (ii) Part of the content of *PDh* (particularly the last *varga*) as also of *Dh(C)* and *Udv*, find correspondence in the *sutta-nipāta* which is definitely connected with the western region.[71]

Apart from this possibility, we may also be allowed to have a few optional ways of understanding the Sarvāstivāda tradition concerning the connection with *Dharmatrāta* : (I) That the tradition is authentic, and that *Dharmatrāta* was indeed the first compiler and commentator (the work being at first named '*Udāna*'). (II) That he was only responsible for the reorganization, at some subsequent stage, of the northern or Sarvāstivāda version of the work, adding to it a commentary and bringing it up to the form and content described by the *MVŚ*. (III) That he was only the first editor and commentator of the Sarvāstivāda version which was later on gradually modified through various stages by various anonymous *dārṣṭāntikas* (the sum total of all modifications, however, being symbolically attributed to him) to such a form and content.

Venerable Yin Shun[72] has also drawn our attention to the *dārṣṭāntika* tendency towards idealism. In this context, he gathers from the *MVŚ* the following *dārṣṭāntika* doctrines seen to have resulted from interaction with and reactions against certain *ābhidharmika* doctrines.

(a) "The physical, vocal and mental karma are all the one *cetanā*" (*MVŚ*, p.587) - against the notion of *avijñapti-rūpa*.

(b) "All karma, including even the *ānantarya*, are transformable" (*MVŚ*, p.593b) - against the notion of 'fixed karma'. (*niyata-karma*)

(c) (i) "There exists consciousness of non-existing objects" (*asad-ālambana*) (*MVŚ*, p.228b)

(ii) "The *saṃyoga-dravyas* are unreal" (*MVŚ*, p.288b)

(d) "*Samatha-vipaśyanā* constitutes the *mārga-satya*" (*MVŚ*, p.397b) - This amounts to underrating the physical and vocal

disciplines which are also part of the *āstaṅgika-mārga*.

With regard to (a), of course, apart from the context of the *avijñapti* debate, one may also understand it as simply the result of their being *sūtradhara*: The declaration of karma being nothing but *cetanā* is indeed a common doctrine of early Buddhism (cf *cetanā'haṃ bhikkhave kammaṃ vadāmi A.*VI, 63). Anyway, given this idealistic bend then, if indeed the codified *Dharmapada* originated with the *dārṣṭāntika*, it would be no surprise to find the first two stanzas of *Dh(P), Dh(C)* and *PDh* - conceivably derived from some more ancient original of which many versions must have been lost - declare on the very outset the supremacy of the mind. Moreover, it is a known fact that the Mahāyāna *Vijñāṇavāda* was in part evolved from the Sautrāntika, which was in turn evolved from the *Dārṣṭāntikas*. In this case, of course, the Sarvāstivāda version, with its beginning chapter on 'impermanence', would represent a later revised version, either by *Dharmatrāta*, or - if he be considered the first compiler only - by subsequent *Dārṣṭāntikas* (cf option III above).

The fact that the Sarvāstivāda version of the *Dharmapada* (i.e. *Udānavarga*) contains comparatively many more stanzas than the versions of the other schools, could perhaps also be understood as another indication that of the special relationship between the *Dharmapada* and the Sarvāstivāda Dārṣṭāntikas: this could be the result of the text - at the early stage rather fluid in content - being more popularly employed by the large number of Dārṣṭāntika masters as a kind of preachers' manual.

Concerning the special relationship between the *Dharmapada* and the *Dārṣṭāntikas*, a theory proposed by Professor Lü Cheng may also merit consideration here. According to him, from the very beginning, the *Dharmapada* had been of fundamental importance for the whole *Dārṣṭāntikas* community: Their preachers utilized its stanzas to find appropriate nidānas and substantiation for their preaching; and their theories formulated their doctrinal propositions on the basis of these stanzas. Shyuan Tzang's tradition tells us that the *Dārṣṭāntikas* were also known as 日出論者 ('Followers of the Sunrise - treatise'). Lü Chung believed that 'Sunrise' is derived from Udāna, which of course is the Sarvāstivāda version of the *Dharmapada*.

Lü Cheng also theorizes on the signification of '*dṛṣṭānta*' as used by the *Dārṣṭāntikas*. Commenting on the *Sūtrālaṅkāra* (also known as *Kalpanāmaṇḍitikā* or *Kalpanālankṛtikā*) of Kumāralāta, said to be the effective founder of the *Dārṣṭāntikas*, Lü Cheng asserts: "Judging by the content of 大莊嚴論經 (Chinese rendering of *Sūtrālaṅkāra*), we may see that what the *Dārṣṭāntikas* meant by '*dṛṣṭānta*' is not entirely the same as the similes cursorily employed in the sūtra and *vinaya*, it is the utilization of certain stories to elucidate

the meaning of (the teachings in) the *Dharmapada*- this is called *ālaṅkāra* (explaining by means of concrete events is 'garlanding'). Thus, each of the ninety citations of the 大莊嚴論經 often commences with a few words from the *Dharmapada* ... It then cites a story to prove the point, so as to more effectively impress the readers." (loc. cit.)

Lü Cheng's assertion of the close relationship between *Sūtrālaṅkāra* (= *Kalp*) and the *Dharmapada*, however, is not substantiated. The one and only instance he gives[73], which supposedly illustrates this relationship is not a very convincing one. There are, however, other instances in this work which do suggest such a relationship. While this relationship remains to be properly investigated, the *Dārṣṭāntika* master seems certainly well-versed in the *Dharmapada/Udānavarga* tradition. One can easily find plenty of prose statements and verses similar in theme or content to those of the *Dharmapada*, though perhaps only a very few *Dharmapada* verses[74] can properly be said to parallel those of *Kalp*. Its author is also familiar with the *Dharmapada/Udānavarga* commentarial stories. Thus, one finds the story of the *nāga* king Erāpatha[75], the story of the Buddha's advice that hidden treasure is like a poisonous snake[76]; the story of *Kṣānti ṛṣi*[77], etc. E. Tomomatsu[78] who has made a thorough study of *Kalp*, compares *Dh(P)* 260 and 267 with *gāthās* 2 and 3 of *Kalp*[79].

Amar Singh[80] points out that in *ADV*[81], the *Dārṣṭāntikas* were criticised as being arrogant about their logical argumentation (*tarkābhimānāḥ*). Singh[82] argues as follows:

"The *Dārṣṭāntikas* followed the Buddha's method of the *dṛṣṭānta*, as preserved in the Sūtrapiṭaka, to cope with the doubtful, conflicting, confusing, and uncertain doctrines of Vaibhāṣika Abhidharma.

"History reveals that at the time when the *Dārṣṭāntikas* set forth this revolution, the condition of Ābhidharmika doctrines, introduced by different individual philosophers, was highly controversial and there was no way to decide which one was the correct one. In this stage of doctrinal turmoil within Buddhism, the Sautrāntikas adopted the neutral method of empirical examples and logic to decide facts and to remove conflicting and doubtful doctrines. The application of *dṛṣṭānta* became the central point of this movement which later terminated in logical and epistemological investigations."

Singh's argument in part agrees with Lü Cheng's in as much as both suggest that the *Dārṣṭāntikas* used *dṛṣṭānta* as a logical tool. Lü Cheng, however, does not see this utilization as being the same as that of the Buddha in the *sūtras*. It may be that this inductive methodology, from the viewpoint of the *Dārṣṭāntikas* themselves, was quite in keeping with the Buddha's own empirical approach. Be that as

it may, at least as far as the *Kalpanāmaṇḍitikā* is concerned, we find the use of *dṛṣṭānta* both for the elucidation of doctrinal points and as a logical tool. As for the latter, we may note the use of the similes in this work to disprove the *Vaiśeṣika* doctrine of cause and effect[83]. The *Saṃkhyā* method of five-fold syllogism is also clearly mentioned and criticized[84]. In this connection, it may also be noteworthy that the Buddhist logicians, in their three-fold syllogism, seemed to have preferred the term *dṛṣṭānta* (*pakṣa, hetu, dṛṣṭānta*) to other terms like *udāharaṇa* . The logical function of *dṛṣṭānta* is described by the logicians as follows: *dṛṣṭāntena adṛṣṭasyānta-samīkaraṇa-samākhyānam* i.e. *dṛṣṭānta* serves the logical function of an analogy, with what is known (*dṛṣṭānta*), for what is unknown (*adṛṣṭasyānta*). This could at least partly be a development from the way the *Dārṣṭāntikas* had been using *dṛṣṭānta*.

In the *MVŚ*, we find in several places[85], the Vaibhāṣikas objected to the way the Dārṣṭāntikas and others like the *Mahāsāṅghikas* employed *dṛṣṭānta* to establish their own position or disprove that of the *ābhidharmikas*. To the latter, arguments using *dṛṣṭāntas* are contemptible: Worldly *dharmas* as *dṛṣṭāntas* are called, are incapable of repudiating or disproving the *ābhidharmika* doctrines which are regarded as *āryadharmas*. Louis de La Vallée Poussin[86] quotes one such instance from the *MVŚ*[87], in support of J. Przyluski's[88] contention that *dṛṣṭānta* is opposed to *sūtra*. This view, however, has been criticized by K.N. Jayatilleke[89]. Przyluski[90] actually asserts that the two terms, *Dārṣṭāntika* and Sautrāntika , referred to one and the same group of people: The former was used by the opponents by way of humiliation, and the latter by the *Dārṣṭāntika*/Sautrāntika themselves. Inspite of the substantiation given by Poussin and others[91], Przluski's theory is doubtful as we find instances in the *MVŚ* (譬喻尊者 *MVŚ* p682c, 693c, 313a)where the *Dārṣṭāntikas* are referred to as 'The Venerable *Dārṣṭāntika*' - which is hardly humiliating. What the *Vaibhāṣikas* objected to was just the way *dṛṣṭānta* was used to repudiate their *ābhidharmika* doctrines. It need not have any implication of contrast between *dṛṣṭānta* and *sūtrānta* - in any case, in those quotations as given by Poussin, the doctrine under dispute is ābhidharmic and not sūtric.

The above discussion serves to suggest at least the plausibility of Lü Cheng's assertion that the *Dārṣṭāntikas* seemed to have used *dṛṣṭāntas* for the specific purpose of elucidating and proving or disproving a doctrinal position. In the process of doing so, as Singh suggests, the *Dārṣṭāntikas* possibly had contributed to the development of Buddhist logics.

On the question of authorship, there was another tradition, conveyed through the central Asian Jy Chien (born in China), the prefacer to *Dh(C)*[92]. According to him, after the Buddha's *Nirvāna*, each of the five schools (Sarvāstivāda, *Mahāsānghika*, Mahīśāsaka, *Dharmagupta, Kāśyapīya)* compiled a selection of *gāthās* from the *sūtra-piṭaka*. Finding that this compilation fitted properly into none of the

dvādaśāṅga, they named it the "*Dharmapada*". We can, of course, hardly take this account at its face value. In particular, the implication that the *Dharmapada* as a definite canonical text came into existence only after the *Saṅgha* had split into five schools does not seem to accord with facts. Brough[93] has already rejected this suggestion : "It seems improbable that, if they had been produced in this way, the three available texts [-*Dh(P), Dh(Gr)* and *Udv(Sk)*-] of this class, differing so much in their total lengths, would have shown such close agreement in the number of verses which the Pali text shares with each of the others, or that so large a faction as five-sixths of the shortest of them should be common to all three." On the other hand, this tradition, which most probably had come through the Indian translators of *Dh(C)*, may become meaningful if we see in it a metamorphosis of an earlier tradition : Most of the schools had at some stage re-organized or revised, or - if Brough[94] be right - even "re-created", a "primitive *Dharmapada*" without yet a universally recognized title, and comprising probably shifting contents with generally recognized but shifting set of *varga* names. It is intriguing to observe that coming from the northern tradition as Jy Chien did, he neither mentioned *Dharmatrāta*'s name nor the appellation, though he was sure to know of or even actually possessed a version of *Udv*[95].

It is noteworthy that, Jy Chien who was around the period of the completion of the *MVŚ*, did not say a word concerning the rather widespread tradition of Dharmatrāta as being the compiler. But this in itself does not necessarily imply that he knew nothing of this tradition. In any case, he speaks of the *śramaṇas* of the different schools, and Dharmatrāta can certainly fit in as a *śramaṇa* of the Sarvāstivāda school. A similar tradition, also given in similarly general terms, is found in the *MPPŚ* [96] .

3 The different extant versions of *Dharmapada*

We are now in possession the following versions of the *Dharmapada*, preserved in Pali, Sanskrit, Prakrit, Chinese and Tibetan:

(1) The Pali *Dhammapada* (=*Dh(P)*) of the *Theravāda.*

(2) Two versions in different Prakrit, now known as
(a) The *Gāndhārī Dharmapada* (=*Dh(Gr)*) of the Dharmagupta (?) Brough thinks it is either *Dharmagupta* or Kāśyapīya. De Jong cites evidence more in favour of Dharmagupta[97]

(b) *The Patna Dharmapada* (= *PDh*), ed. G. Roth; Also named *The Buddhist Hybrid Sanskrit Dharmapada* ed. N.S. Shukla; of the *Sāmmitīya(?)*

(3) The Sanskrit *Udānavarga* of the Sarvāstivāda

(4) The *Lokottaravāda Dharmapada* in Buddhist Sanskrit, a small portion of which is quoted in the *Mahāvastu.*

(5) 2 versions of the *Dharmapada* and 2 versions of *Udānavarga* in Chinese.

(6) Two or three versions of *the Udānavarga* in Tibetan.

As regards the commentaries on these versions, we have at present (i)*DhA*, (ii) *Udv* (C1), (iii) *DhAv(C)*, *Udāna-vivaraṇa* and (iv) *Udāna-ālaṅkāra*

Among these versions, only *PDh* and the Chinese versions need to be introduced. The former, because it was published fairly recently; the latter because as Brough[98] has complained, "on the subject of the Chinese *Dharmapada* versions, ... an unusually large quantity of misinformation has accumulated in print ......" (Incidentally, in this regard, he himself too is not entirely innocent[99]). However, as *Dh(C)* is directly connected with this present thesis, it will be introduced and discussed in detail in a separate section below. As for the other versions, since much information of importance has already been given by various scholars[100] of great competence, we shall here content ourselves with only some general remarks as a whole, particularly on the question of the oldest extant version.

2.1 The Patna Dharmapada

Four editions of the *PDh* are now available in print. (i) *Buddhist Hybrid Sanskrit Dharmapada*, forms the M. Litt thesis of Dr. N.S. Shukla. (ii)The second one, was edited by Gustav Roth and published in West Germany, in the report of the proceedings of the Gottingen symposium on "The Language of the Earliest Buddhist Tradition", ed. Heinz Bechert (Gottingen, 1980). Roth refers to this as the *Patna Dharmapada*. (iii) Cone, Margaret (ed) 'Patna Dharmapada' in *Journal of the Pali Text Society* XIII, pp. 101-217. (iv) Edited by Mizuno K. in his 'A Study of the Buddhist Sanskrit Dharmapada' in *Buddhist Studies* Vol.11 & 19 (Hmammatsu, 1982, 1990).

This version consists of 22 chapters, with a total of 415 stanzas (414 in Shukla's, Cone's and Mizuno's editions), though in the colophon the total number is given as 502 (*gātha-śatāni pañca dve ca gāthe*). On this, Roth[101] remarks: "The manuscript on which our text is written on both sides of 21 leaves appears to be complete. I cannot explain the discrepancy". Of the 22 chapters, the following 13 are common to all the other versions: (1) *Jama*, (2) *Apramāda*, (3) *Brāhmaṇa*, (4) *Bhikkhu*, (8) *Puṣpa*, (9) *Taṇhā*, (10) *Mala* (11) *Bāla*, (12) *Daṇḍa*, (17) *Atta*, (19) *Citta*, (20) *Magga*, (21) *Sahaśra*. Two chapters (5) *Attha* and (7) *Kalyāṇi*, though different in titles from the Pali, are in fact quite similar in content to *Sukha-vagga* and *Pāpavagga*, respectively, of *Dh(P)*. One chapter - the 22nd - is not named in the manuscript. As the verses of this chapter appear in the *Sutta nipāta*, Roth has tentatively named it '*Uraga-varga*'," with reference to the *Uragavagga* of *Sutta-nipāta* I. 1-17 in particular"[102]. In respect of its *gāthās*, many read very much like those in *Dh(P)*. Among them, according to Shukla[103], 59 are unknown to the other available *Dharmapada* texts.

Compared to *Dh(Gr)* and *Udv(SK)* the *PDh* is the Indian version closest to the Pali. The general features of its language too bear the characteristic marks of a western Prakrit, very close to those of Pali.[104] However, "regarding the question of whether our PDhp (=*PDh*) is a translation from a Pali version into a Sanskrit, we may only say that here a weak attempt has been made to render a Prakritic text into Sanskrit..... It consists of altogether 22 vargas, whereas Pali Dhp has 26, Uv 33, but GDhp (*scil* =*Dh(Gr)* also 22 vargas, in an order different from the one of our Pdhp under discussion. This state of affairs indicates that our PDhp is based on a Prakrit - Pali version which is older than the existing Pali Dhp. Besides, there are also other differences in the verses themselves and the sequence of their order which exclude the Pali Dhp in its present form as the direct source of PDhp.[105]" Shukla[106] likewise argues for its anteriority to *Dh(P)* on the following grounds: (i) whereas in the *PDh* its subject matters are divided inconsistently, *Dh(P)* is very much streamlined

in respect of chapter division and verse distribution. (ii) The presence of the older Hybrid Sanskrit forms throughout the text, including those verses not found in *Dh(P)*. Shukla even goes so far as to suggest that "the vargas and the verses found therein provided a basis for the other texts to group and regroup their material." This kind of enthusiasm is understandable; but his assertion will have to be substantiated.

Professor M. Palihawadana[107] summarizes the importance of this text in the following words: "The closeness of the Patna *Dharmapada* to the Pali *Dhammapada*, as well as the fact that it is only very slightly Sanskritized, makes it almost an ideal source for comparison with the Pali text whenever the latter presents a textual difficulty such as for example a questionable grammatical form, or a word which the Pali scholastic tradition itself is not able to explain to our satisfaction."

On the basis that the words and phrases of this *Dharmapada* seem to correspond to the transliteration of various technical terms appearing in the *Vinaya-dvaviṃśati-prasaṃmartha śāstra* (T24 pp,665-673) of the Sammitiya, Mizuno thinks that *PDh* too belongs to this school.

2.2 The Chinese Dharmapada versions

The four Chinese version are, in the chronological order of their translation : (a) The *Fa Jyu Jing*, '*Dharmapada Sūtra*' (法句經 = *Dh(C)*) *T4*, pp.559a - 575b, translated by Ju Jiang Yen *et.al.* around 224 A.D. (b) The *Fa Jyu Pi Yu Jing* **Dharmapada-avadāna sūtra* (法句譬喻經 = *DhAv(C)*) *T4* pp.575b - 609b; translated by Fa Jyu and Fa Lih, during the period 290 - 306 A.D. (c) The *Chu Yau Jing* (出曜經 = *Udv(C1)*) *T4* pp.609b - 776a; translated by Saṃghabhūti and Ju Fo Nien in 383 A.D. (or 374 A.D.) (d) *Fa Ji Yau Sung Jing*, '*A Compilation* of Important Dharma Verses' (法集要頌經 = *Udv(C2)*) *T4* pp.777a - 799c; translated by an Indian monk Tien Shi-Tzai (Tien - *deva*, Shi-tzai - *śāntika*) between 990 - 1000 A.D. The *Fa Jyu Jing* will be considered in all its details in the following chapter.

2.2.1 The *Dharmapada-avadāna-sūtra (= DhAv(C))

The *DhAv(C)* contains the same 39[108] chapters, and in the same order, as the *Dh(C)*. However, it includes only some 287 out of a total of around 758 (i.e. less than half) stanzas of *Dh(C)*. 3 of its stanzas (one each in Ch.18, 22, 32, respectively) are not in *Dh(C)*. The wording in the stanzas is almost always identical with those in *Dh(C)*. Very rarely does one come across a slight difference, as in *DhAv(C)* 31.3*a* (p.600c) which has 護財 ('Protector of wealth') instead of 守財 (lit.'wealth-guard') of *Dh(C)* 31.5*a* corresponding to *Dhanapalaka* of *Dh(P)* 324*a*. This may imply that the translators or compilers of *DhAv(C)* actually consulted some Indian original - at least apparently so in the case of the stanzas. On the other hand, it could also be that as they were themselves well-versed in these *Dharmapada* stanzas in the Indian dialect, they simply decided to give in such instances what they thought to be better renderings. From each chapter of *Dh(C)*, several stanzas are selected and then commented upon collectively.

The commentary invariably takes the form of a story (about 75 stories in all) which covers the whole group of stanzas and serves as the *raison-d'etre* for the stanzas so selected. In a few instances[109], some stanzas originally belonging to a different chapter in *Dh(C)* are transported and fitted into the commentarial story of another chapter. Thus, stanzas 10, 11, 12, originally belonging to chapter 23, of Dh(C) are fitted into the story of chapter 22. There is no word-for word exegesis as in the case of *Udv(C1)* and *DhA*. The story, however, in some cases, does throw light on the meaning of certain words used in the stanzas. Thus in tanza 9.1 (p.583a) corresponding to *Dh(P)* 1, the commentarial story makes it clear that the word 轢

in *pāda* 9f 車轢於轍 is to be undertood as having a verbal signification represented by 轢殺 ' rolling over and kill' (Cf.*infra* 4.2.1 for details).

There are reasons to suspect that this *DhAv(C)* might not be a straight translation from an Indian original. For one thing, the way it groups a few stanzas selected from each chapter of *Dh(C)*; and then gives a story the content of which is meant to cover the whole group, is quite artificial. For another, it would be most extraordinary for its Indian original to have consisted of exactly the same 39 chapters in the same order, as those of *Dh(C)*. As we shall show below, *Dh(C)* consists of an original core of 26 chapters corresponding to *Dh(P)*; with subsequently 8 added in front, 1 in the middle (before chapter 34) and 4 at the end, of this original core. On the other hand, the fact that its commentaries contain stories which find parallels in other versions - such as the one above - would suggest that it was probably not a pure invention on the part of the suppposed 'translators'. It is more likely that the latter gathered stories found in one or more Indian commentarial tradition, and translated them to cover a group of stanzas appropriately assorted from a particular chapter of *Dh(C)*. In this process, some details could also have been added by them in order to make sure that the assorted stanzas are properly covered. For instance, in chapter 34, the group of stanzas originally ordered as (25) to (30) are regrouped, with (28) and (29) placed before (25). A story then seems to have been either invented or modified in such a way as to nicely cover the whole group and at the same time justifying the regrouping. To this extent, therefore, it cannot be regarded as a translation, in the strict sense. The details added too could also have been in the main from some Indian originals, as there is little in the stories which may be considered distinctly Chinese as opposed to Indian.

Mizuno[110] thinks it most likely that there was actually an Indian original belonging to a certain tradition. The translators translated this, while at the same time arbitrarily selected stanzas from *Dh(C)* to be fitted into the appropriate stories. Fa Jyu 法炬 , one of the co-translators, is known[111] to have translated a *sūtra* named *(Da) Lo Tan Jing* (大)樓炭經 (*T1* pp.277 - 309). As this is a different translation of the same *sūtra* constituting the last part of *Dīrghāgama* of the *Dharmagupta*, Mizuno conjectures that the original for *DhAv(C)* might also possibly belong to the Dharmagupta. The fact that the stories are generally quite different from those of *DhA*, will exclude the possibility of this commentarial tradition being Theravāda. It might even just be distantly possible that since the text commented upon is *Dh(C)*, the latter might also *ipso facto* belong to a tradition other than that of *DhA*. But still another possibility is that the compilers of *DhAv(C)* simply selected the only complete version of *Dharmapada* at the time (i.e. *Dh(C)*. The 700-*gāthā* version, if also extant at the time, was according to Jy Chien rather obscure and probably incomplete to be commented on.

There is an English translation by S. Beal, entitled: *Texts from the Buddhist Canon Commonly known as Dhammapada* (London, 1878). Beal , however, has given only a free rendering of the stanzas and a summarized - also rather free - translation of the prose.(For a review of this work, see *supra*, 1.1).

2.2.2 The Chu Yau Jing (= Udv(C1))

The question of the authorship of this work and its connection with the *dārṣṭāntika* school has already been discussed above. As additional information[112], we may add here that several leading Buddhist masters were mentioned in *Udv(C1)*, giving us some indication as to the date of the Indian original: *Aśvaghosa*, the famous Buddhist poet of the 1st century A.D. was mentioned several times; his stanzas being quoted mainly in the '*Anitya-varga*'. *Saṅgharakṣa*, also of the 1st century A.D., was mentioned once (p.655c); his *Yogācārabhūmi* (修行經) was quoted by name twice (p.655c, 660c). *Dharmanandī* (曇摩難提), a respected master in *MVŚ*[113] was also quoted once (p.655b-c), together with *Saṅgharakṣa* . Two masters of slightly later dates were also mentioned : *Dharmaśrī* (p.643a), author of **abhidharmahṛdaya* , of the middle of the 2nd century A.D, and the Sautrāntika founder Kumaralata (p.638a), of around the 2nd and 3rd centuries A.D. These two latter references may raise some problems : Either we shall have to assign the date of *Dharmatrāta*, the alleged compiler of *Udv(C1)* to at least the latter part of the 3rd century A.D., or we shall have to assume that the extant version has been revised with additions by later hands.

The title 'Chu Yau' (出曜) means literally ' the coming forth of sunlight'. That it translates *Udāna* is clear from the fact that in the work itself it occurs as the sixth *aṅga* of the *dvādaśāṅga* : "Sixth, 'Chu Yau'. This refers to [the text] beginning with *anitya[-varga]* and ending with *[brāhmaṇavarga]* It gathers the essential treasures of the *sūtras*, expounds and publicizes them in order to admonish the future [beings];hence its name 'Chu Yau'". It is possible that *Udāna* (*ud* +*ṇan*) is interpreted as the "coming forth of sunlight" symbolizing the fact that the essence of the Buddha's teachings so collected and preserved in the text will serve to instruct or admonish all those to come. If so, the translation of the term is not literal but interpretive. Mizuno[114], in a footnote, suggests that the translator here seem to have derived the word from *u* +*ṇdī*: ' to shine forth'.

Though the preface mentions the number of chapters as 33, we have 34 in the extant text. This apparent discrepancy arises from the fact that there has been some subsequent rearrangement which splits up the *apramādavarga* into 2 : '*apramāda varga*' and *pramādavarga*. This is clear when the content of the text is compared to that of *Udv(C2)*. Apart from this, there are also such textual corruptions of the present *Taisho* version (based on the Korean edition), as with regard to the sequence of the text and stanzas many of which are embedded in the prose. Mizuno[115] has attempted a revision and restoration.

Udv(C1) extensively borrows the stanzas of *Dh(C), verbatim.* These are usually retained as tetrasyllabic, while its own stanzas translating an *Udv(Sk)* are mostly pentasyllabic. As to the Indian original, Willemen[116] has observed numerous points of agreement between *Udv(C1)* and P.H. Ms. of *Udv(Sk).* According to him, *Udv(C1)* "almost always agrees with P.H. Ms. When it does not, this is often due to the fact that Ch.Y (=*Udv(C1)*) merely borrows the translation in F.Ch. (=*Dh(C)*), without giving its own translation"[117].

In borrowing the stanzas of *Dh(C),* sometimes, the compiler appears not to have looked at the Indian commentary carefully. Thus, in *Dh(C)* 30.4 (corresponding to *Dh(P)* 309), the fourth bad consequence for a heedless man is given as 'sensual indulgence', against 'hell' in the Pali. *Udv(C1)* (11 p.640b) borrows this stanza *verbatim.* Yet, interestingly enough, the commentary while repeating this stanza and also discussing sensual indulgence, gives at the end 'hell' as the fourth item and also briefly comments on it.

Willemen[118] pointed out "the odd fact that in the last chapter, '*Brāhmaṇavarga*', of Ch.Y. there are several passages in which there are two different stanzas for what is really the same Indian stanza : the first is a tetrasyllabic stanza borrowed from F.Ch. translating Dhp., the second stanza translates the corresponding stanza of the *Uv.* (pentasyllabic)." But if we are not mistaken, there seems to be some inaccuracy in his statement. Let us consider some of the examples quoted by him.

(i) Two stanzas, (a) one on p.769c, (b) the other on p.773c, are said to correspond to *Udv(Sk)* XXXIII 53. It is true that (a), tetrasyllabic, is identical with *Dh(C)* 35.13 (p.572c) corresponding to *Dh(P)* 395, and that (b) pentasyllabic translates *Udv(Sk)* XXXIII 53. However, just by looking at the corresponding stanzas in *Dh(P)* and *Udv(Sk),* it is clear that the former is different, particularly in *b,* from the latter. Besides the two Chinese stanzas are found not side by side, but pages apart, with many stanzas in between. It is therefore hardly the case of "two different stanzas for what is really the same Indian stanzas."

(ii) For *Udv(Sk)* XXXIII 60, we are to have 2 stanzas: (a) a tetrasyllabic one(p.770a), *verbatim* from *Dh(C)* 35.1; (b) Another, pentasyllabic, on p.774c, translating the *Udv* stanza

However, here too the two stanzas are not identical or even nearly identical. Particularly, whereas (a) has 4 *pāda* (b) has 6; of which the 3rd is quite different. Moreover, we may also note that another tetrasyllabic stanza, of 4 *pāda,* identical with (a) but for *d,* occurs in the *śramaṇavarga* (p.678a), a totally different chapter.

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(iii) For *Udv(Sk)* XXXIII 72, we are to have (a) 1 tetrasyllabic stanza on p.770d, borrowed from *Dh(C)* 35.2 (p.572b); (b) 1 pentasyllabic stanza translating the *Udv* stanza. But while (a) has 4 *pādas,* (b) has 10, with quite different meanings.

(IV) For *Udv(Sk)* XXXII .35, Willemen gives the two correspondents as (a) the one on p.771a, borrowed from *Dh(C)* 35.33 (p.573a), and (b) the one on p.772a, translating the *Udv(Sk)* stanza. However, in this case, *both* are tetrasyllabic!

Thus, of the five examples given by Willemen (p.XXI), perhaps his statement is justified only with regard to the second one (not quoted by us here) corresponding to *Udv(Sk)* XXXIII 41 and *Dh(P)* 395. By way of summarizing the point we are making here, let us consider another example (not quoted by Willemen) : *Dh(C)* 28.22, tetrasyllabic, occurs *verbatim* except for *a,* on p.683a in *Udv(C1).* Another stanza, also tetrasyllabic, and *verbatim* identical with the latter except for *b,* occurs on the same page (p.683c). Now, interestingly enough, in *TbUdv(E)*(p.44) we also find two such almost identical stanzas numbered side by side: 9 and 10. In fact, when we examine *Udv(Sk),* we find XII 9*ab* = *Dh(P)* 275*cd, cd* = *Dh(P)* 276*ab*; XII 9*cd* = *Dh(P)* 276*cd.* I.e., in the Sanskrit original itself, there are more than one stanzas, parts of each of which correspond to parts of the Pali stanzas. This situation of several stanzas being made up of various common 'tags' is in fact quite a common one in the different extant *Dharmapada* versions. We must, therefore, be cautious not to *always* assume that just because there are two similar or even near identical Chinese stanzas in *Udv(C1),* they are both meant to correspond to one and the same Indian original, one of the two being simply borrowed from *Dh(C)* for apparently no real reason. Willemen in fact effectively assumes this.

Udv(C1), like *DhAv(C)* contains many commentarial stories. According to Mizuno[119], there are altogether about 150 such stories, and within these stories, a total of about 120 stanzas (outside the *Udānavarga*) have been quoted. Besides relating such episodes, the commentary often provides exegesis on words occurring in the stanza. In this respect, it is very much comparable to the Pali *DhA.* For this reason, it is a valuable tool for the comparative studies of the interpretation of the *Dharmapada* stanzas; particularly where the Indian versions of a stanza is problematic and the *DhA* does not seem to provide a satisfactory explanation.

In the process of the evolution of a textual tradition, such as that of the *Dharmapada,* it must not be assumed that the commentarial materials are always and necessarily later compared to the texts they purport to comment upon. In all likelihood, there have always been commentarial explanations from the earliest stages, accompanying the texts - in this case the stanzas. The prefacer to *Dh(C)* too clearly tells us that in the case of this text "there are stories of origin for the stanzas, and exegesis for the words (章有本故，句有義說)"[120]. No

doubt, in the course of development, not only new interpretations accrued, but the original ones too were subjected to modifications to varying degrees, so that what we get in the extant versions comprise different chronological strata, with many forms of corruptions. However, it is worth stressing that we must be prepared to find authentic interpretations in *any* extant commentary, be it Theravada, Sarvāstivāda, Pali, Sanskrit or Prakrit (in some cases preserved in Chinese and Tibetan translations). Accordingly, the *Udv(C1)* and *DhA v(C)* commentaries too must be looked at in this way, apart from the Pali *DhA* which has been regarded by many as being always the more 'authentic' or 'authoritative' one. All of them must have suffered corruptions in some cases, and all equally may contain the earliest authentic explanations in other cases.

Besides, the well observed fact of the fluctuation of material between the commentarial tradition and the text[121] in the evolution of the two, should make us all the more mindful of their inter-relation which must be taken into account in our attempt to trace the earliest or 'original' form of a stanza : The form or content of a stanza may induce changes in the connected commentarial story, and *vice versa*. This is the case even with regard to such solemn matters as the wording of the *prātimokṣa* rules on the one hand, and the *nidāna* of *prātimokṣa-vibhaṅga* on the other[122].

In this connection, we shall quote an example here to illustrate the importance of including the commentarial material of *Udv(C1)*, and also information from other parallel Chinese sources in order to arrive at some solution or at least to better appreciate a particualr textual problem.

This example concerns *Dh(P)* 346*ab*:
etaṃ daḷhaṃ bandhanaṃ āhu dhīrā
ohārinaṃ sithilaṃ duppamuñcaṃ

"This is a firm bond, say the wise,
Dragging on, slack, hard to get free."

This is obviously problematic, since it apparently makes no sense to speak of a bondage that is at once 'firm' and 'slack'. The Pali *DhA* tries to resolve this apparent contradiction by explaining *sithilaṃ* - The crux of the problem - as follows: "It does not cut the skin or flesh at the place where [one is] bound [by it]; does not bring out blood. Without even making [one] realize the fact [that one is] bound, it allows [one] to do [one's] work on roads, on land, and on waterways, and so forth. Hence 'lax'" (Palihawadana's translation, *Palihawadana*p.363). Such an explanation, however, seems rather contrived and hardly satisfies the critical modern scholars. To arrive at some viable solution, other parallel versions must be consulted.

Several modern scholars, Lüders, Mehendale, Brough and Dhadphale, who have discussed the problem, have considered the readings in *Udv(Sk)*, *TbUdv* and *Dh(Gr)*.

(1) *Udv(Sk)* II 6*ab* :
etaṃ dṛdham bandhanam āhur āryāḥ
samantataḥ susthiraṃ duṣpramokṣam

(2) *Dh(Gr)* 170*ab* :
eda driḍha-bañanam aha
dhira oharina śiśila drupamokṣu

(3) *TbUdv:*
ḥdod paḥi chiṅs ma gaṅ yin dei hod kyan,
rab tu dgrol bar dkaḥ zes ḥphags pa gsuṅ

"They say, 'Although desire's bonds are loose, it's hard to be completely free of them.'"[123]

Lüders (*BSU* 583) proposed that the problematic word *sithilam* of *Dh(P)* was derived through a process of corruption from some such original as *suṭṭhilam* : *Suṭṭhilam* —> *saṭhilaṃ* —> *sithilam*. He believed *susthiraṃ* in *Udv(Sk)* to be a true reflection of the original word in the verse, but was at the same time troubled by *Udv(Tb)* which clearly supports the Pali. To resolve the problem, Lüders suggested that the Tibetan translators might have access to an older Indian original other than the Sanskrit. Mehendale[124], followed by Brough, rejected this theory. Mehendale, citing Taitt. Sāṃh 3.2.4.3 where heaven and earth are addressed as '*dṛḍhe sthaḥ śithire*', asserts that dṛḍha means 'strong' rather than 'fixed'. The two terms are thus not as incompatible as they appear to be. Mehendale also suggested that when kāmabandhana is said to be both *sithila* and *duppamuñca* , a contrast is intended. Brough[125] considers as conclusive argument the fact that *TbUdv* supports *sithilam*. According to him, "the only explanation possible in the present verse is that the revised and more Sanskrit version of the Uv was alone responsible for the intrusion of *susthiraṃ*". As an alternative possibility, Brough (*loc. cit.*) proposes "that the original verse had *sithila* compounded with the following word: 'a fetter hard to untie for those who are morally sick'." Dhadphale (*Dhadphale* , p229) considers sithila as a case of Apheresis, and offers the following explanation:

"...*sithila* here represents *a-sithila* (with the loss of the initial vowel)....The meaning *daḷha* is strengthened by a negative synonymous expression *a-sithila*. It should be pointed out that *dṛḍha* and *a-śithila* as a pair of synonyms occur in Vedic Literarure also. *Taittiriya Brāhmaṇa* III.1.5 has *dṛḍho'śithilaḥ syām iti* and *dṛḍho ha vā a-śithilo bhavati*."

All this is very illuminating. To these discussion, we may now add below

more data for consideration, from *PDh*, a relatively recent publication, and the Chinese sources:

(4) *PDh* 144*ab* :
etaṃ dṛḍhaṃ bandhanaṃ āhu dhīrā
ohārimaṃ sukhumaṃ dupramuñcam

(5) *Dh(C)* 32.15*ab* :
慧說愛為獄，深固難得出 (p.571a)
"The wise say that craving is a prison, deep, strong and difficult to escape".

(6) *Udv(C1)* 2.7*ab* :
縛中牢固者，流室緩難解 (p.628c)
"Of bonds, the strong one is hard to untie for those who drift within[126] and are slack".

(7) *Udv(C2)* 2.5*cd* :
為愛染纏縛，堅固難得出 (p.778a)
"[They are] bound by sensual attachment;
[A bond] strong and difficult to escape".

(8) *SĀ* (*T2* p.338b) :
染污心顧念 錢財寶妻子
是縛長且固 雖緩難可脫
"(Those with a defiled mind long
for wealth, jewels, wives and sons).
Their bond is long and strong;
And though slack, is hard to free".

A survey of the above eight sources of information would give rise to the impression of a complicated intertwining of the different textual traditions on the one hand, and of the textual - commentarial materials on the other. In a way, this creates more problems than it solves, in our search for the original or authentic version of the verse in question. Nonetheless, it seems permissible at least to make from them the following inferences:

(a) Sources (2), (3) and (8) agree with the Pali. (6) too supports *sithila*, though as we shall see from its commentary, the word 緩 ('slack', 'lax', 'loose') does not seem to refer to the bond. On the other hand, *Dh(C)* though on the whole closely related to *Dh(P)*, here directly contravenes the Pali. The agreement of (8) with the Pali is particularly noteworthy in that it seems to extend even to the *DhA* explanation: This bond is a 'strong' one. But it is 'long', and therefore 'slack'. Yet 'though slack', it is 'hard to take off'. This situation is explained by *DhA* as a (long) fetter that can allow one to move round and get various things done, inspite of one being in chain. However, it does not necessarily imply that the Chinese *SĀ* here has incorporated the commentarial material of the Pali (the *SĀ* version occurs where it corresponds to *S* i 77), and is therefore a later tradition. Rather it can be looked at as another instance of the fluctuation of material between the stanza and the commentarial tradition. Moreover, even if one should choose to consider this as actually a case of a stanza incorporating a commentarial tradition, of its own or the *DhA* or one common to both; this still need not imply its relative lateness, compared to the Pali and other versions. The commentarial explanation could have been as old as the stanza itself. In this case of course, the very fact of an 'incorporation' would *ipso facto* exclude the possibility of its being the 'original' form.

As to (6), some problems pertaining to the interpretation of the verse in question, as well as of the *Udv(C1)* commentary here, might still remain. Willemen[127] gives us the commentarial story as follows: "Ch.Y 628c says, there was a king who set his prisoners free. All hurried away, except one. This wise one stayed even though he had been turned loose (緩 *sithila*). He thought of the much stronger fetters that awaited him outside of prison." It is a little puzzling how he got the story in this form. As the commentarial story directly affects our understanding of the significance of the term 'slack', we shall give below a literal translation of it:

"Hard to untie for those who drift on within' -'Drift', i.e. drifting on (or flowing on) within the [three] *dhātus*, [three] *bhavas*, [four] *jātis*, and [five] *gatis*. I shall now tell you an allegory. By means of an allegory, the wise comes to understand by himself. Formerly, there was a king who kindly granted a universal amnesty to all, to release all those in heavy imprisonment. Among these prisoners, some were disgusted with being bound and could not stand imprisonment. They had always cherished the thought of getting out of the prison quickly and did not wish to stay on. Another category of beings, however, delighted in being in the prison. Their minds lingered on, and they enjoyed hearing the sounds of suffering. [This latter category] therefore stayed on unwilling to leave the prison. Hence, 'hard to untie for those who drift within and are slack'. 'Slack', because though being pardoned, they were reluctant to leave."

Thus, inspite of Willemen's account one can hardly find in this story, any mention of one particualr 'wise one'; less still his "thought of the much stronger fetters that awaited him outside." Rather the word 'slack' seems to refer not to the bond, but the moral slackness of one category of prisoners. They cherish no thought at all of getting out of the samsaric imprisonment. Brough's suggestion mentioned above certainly seems to be supported here. On the other hand, the two commentarial

පුස්තකාලය
කැලණිය විශ්වවිද්‍යාලය (ශ්‍රී ලංකාව)
කැලණිය

traditions - *Udv(C1)* and *DhA* - in their essentials - have a point in common: Those bound by craving take samsaric existence for granted; they go about their accustomed activities, unaware of the disadvantages of being in bondage, and hence fail to get out of it. Such a bondage is subtle and indeed hard to get free from.

(b) The idea of it being subtle is explicitly expressed in (4), in the adjective *sukhuma* (*śūkṣma*). The first adjective of (5), 深 ('deep') may also correspond to the same idea, the character being in fact one of the translations for *śūkṣma*.

(c) Sources (1), (5), (7) contravene *sithilaṃ*, and therefore lend support to part of Lüders' proposal. Brough seems wrong here in holding *Udv(Sk)* alone responsible "for the intrusion of *susthiraṃ*".

Thus, we see from the above sources, an interesting intertwining of traditions. While we have been able to discern in them an underlying common notion of such a bond being subtle and hence difficult to untie, in comparision to the ordinary bonds; we are probably even less certain than Lüders and Brough as to which constitutes the original form. Nonetheless, since the *SĀ* version agrees perfectly with the Pali and its commentary, we may concede a greater probability to *sithilaṃ* being an earlier form. As the relative antiquity of the *SĀ/S* over the other three *āgamas/nikāyas* has already been demonstrated (see *Compilation*, pp.629ff), it may be permissible to consider *sithila* to be at least as early as before the split of the Sangha into the Vibhajyavāda and Sarvāstivāda lineages.(*SĀ* belongs to the Sarvāsthivāda)

2.2.3 The Fa Ji Yau Sung Jing (= *Udv (C2)*)

Of the four Chinese versions of *Dharmapada*, this was the latest to be translated. In the *Taisho* edition (*T4 p.777a*) an explanatory note beneath the title of the work states: "Compiled by Bhandanta *Dharmatrāta*. Translated, by imperial decree, by the great Tripiṭaka Master Tien Shi Tzai, the śramaṇa-minister bestowed with the Purple Robe, coming from the Tamasāvana-vihāra in Jālandhara, Central India."

Regarding the title, Willeman[128], arguing against F. Bernhard[129], strives hard to prove that 'Fa Ji Yau Sung' (the Chinese title) translates '*Udānavarga*': "By way of conclusion we would like to say that, when we consider the facts that the title of F.S. translates the title *Udānavarga*, and that other Chinese (and Sanskrit) texts do not at all exclude the title Udanavarga for *Dharmatrāta*'s collection of stanzas, it seems to us that the content of the sixth *aṅga udāna* can accurately be called 'Collection (*scil.* by *Dharmatrāta*) of Udanas' or udānavarga, that is the *Dharmapada* of the Sarvāstivādins of Kaśmīra." However, his argument does not seem very strong, particualrly in his rather forcible attempt at equating 集 with *vargita*. The only somewhat positive indication in his favour would be the statement, partly restored by Pradhan, in *AKB* (p.3) "*Bhadanta dharmatrātodānavargīyakaraṇavat*, though even here what occurs is not exactly the specific form of the title of '*udānavarga*'. Shyuan Tzang's translation in *AKB(C)* (p.1b) here reads: "Just like the *udāna* stanzas - the *anitya-varga* etc - compiled by Bhandanta *Dharmatrāta*". The subject of the whole sentence, therefore, would seem to be the '*udāna* stanzas' - not in the form of '*udānavarga*'.

It is more reasonable to understand the Chinese title as a free-rendering of *Udāna*, which of course is not to deny the co-existence of the title '*udānavarga*' in Sanskrit. As we have discussed above, at least by the time of the *MPPŚ* (latter 3rd century A.D.), '*udāna*' had become a general appellation of a poetic compilation with 'dharmic significance'. In the introductory stanza[130] of this work itself, we find, corresponding to *udānam jinabhāṣitam* of *Udv(Sk)*, 佛所宣法頌 - 'The Fa Sung (Dharma-stanzas) spoken by the Buddha'. 'Fa Sung', two of the terms in the Chinese title, is therefore clearly a free-rendering of *udāna*. As to 'Ji' it needs not signify any more than being part of the free - rendering for *udāna*, understood as a compilation ('*Ji*') of Dharma-stanzas'. If '*varga*' is meant to be translated, there is no reason why 品 ('pin', 'chapter') was not used, since this Chinese word occurs in the title of each chapter as well as in the stanzas (e.g. the last stanza).

This compilation comprises about 920 stanzas[131], divided into 33 chapters. Except for the first 3 stanzas of the *Tathāgatavarga* (p.787b) which are septisyllabic, all the other stanzas are pentasyllabic. A comparison of these stanzas with those in *Udv(C1)* and *Dh(C)* shows very clearly that the translator of *Udv(C2)* had con-

sulted these two earlier translations. Very often, *Udv(C2)* simply borrows the stanzas of *Udv(C1)*, which as we have seen, in turn borrows much from *Dh(C)*. Sometimes, it also borrows from *Dh(C)* directly. The stanzas so borrowed, if tetrasyllabic, are all made pentasyllabic. However, it is definite that *Udv(C2)* had its own Indian manuscript, which according to Willemen[132] seems to be similar to the manuscript of *TbUdv*, and likewise belonging to the *Mūlasarvāstivāda*.

In making a tetrasyllabic stanza of *Dh(C)* pentasyllabic, it produces a paraphrase of the former. To this extent, it may also be considered a sort of commentary on those borrowed stanzas. Very often, however, the paraphrasing does not give us any extra information at all regarding the proper meaning of the tetrasyllabic verse. At times, it is unjustified and even misleading. The following example[133] will suffice to illustrate this :

Corresponding to *Dh(P)*390, *Dh(C)* 35.16 has :
若猗於愛，心無所著，已捨己証，是滅眾苦。
("If one is calmed with regard to the pleasant,
One's mind would be attached to naught.
- Having [thus] renounced and rectified,
One extinguishes all sufferings").

This Chinese stanza is taken over by *Udv(C1)* 35.4 (except that in *a* 於 is replaced here by a homonym 與 and in d 眾 is replaced by 終). *Udv(C2)* 35.4 (p.798a) then borrows this and makes it pentasyllabic :

若倚於愛欲，心無所貪著，
已捨己得証，是滅眾終苦。

In this stanza, apart from adding one character to each *pada*, the translator has changed two characters: 猗 becomes 倚 in a and 眾 becomes 終 in *d(already so replaced in 35.4d)*. Whereas the second change produces hardly any difference in meaning, the first is significant: It makes the first two *pādas* as a whole unintelligible. For, while it is true that in ancient Chinese 猗 also contains the meaning of 倚 ,'to rely on', its meaning here is 猗息 , 'to be calmed", "to be appeased". The unintelligibility of *Udv(C2)* 35.4*ab* should be obvious - unless one is prepared to read a lot of philosophizing into it - from Willemen's translation[134]: "When, having relied on craving, his mind does not covet anything (anymore)"!

Mizuno[135] has also pointed out that in paraphrasing a borrowed stanza, the translator of *Udv(C2)* sometimes seems not to have cared to consult the Sanskrit original[136] of *Udv(C1)* : Thus, corresponding to *Udv(Sk)* XXXII 9*a* *śūnyāgāraṃ praviṣṭasya*; and *Dh(P)* 373*a*, *suññāgāram pavitthassa*, both *Dh(C)* 34.13*a* (p.572a)

and *Udv(C1)* 33.9*a* (p.765c)v have 當學入空 , 'One should learn to enter into the empty'. *Udv(C2)* adds the character 定 ('*samādhi*', '*samāpatti*') at the end, thus changing the meaning to : 'One should learn to enter into the *śūnyatā-samāpatti*'. This is unjustified by the Sanskrit (and for that matter neither by the Pali).

We may also add another similar example here: Corresponding to *Dh(P)* 398*c* *ukkhittapaḷighaṃ*[137] *buddhaṃ*, and *Udv(Sk)* XXXIII 58*c* *utkṣiptaparikhaṃ buddhaṃ*, both XXXX *Dh(C)* 35.16*c* (p.572c) and *Udv(C1)* 34.58*c* (p.774bf) have 自覺出塹 , 'who is self-awakened and out of the moat'. *Udv(C2)* 33.57*c* (p.799b) adds the character 苦 ('suffering') before 塹 , thus interpreting the moat as that of suffering. However, this stanza was borrowed from *Dh(C)* via *Udv(C1)* which explains the moat as *māna* (p.774c). The translator of *Udv(C2)* obviously has not cared to read the text of *Udv(C1)* here.

Apart from such carelessness in paraphrasing, the translator also appears to have rendered the chapter-titles inaccurately. Mizuno[138] has already discussed this. Particularly bizarre is 清淨 ('The pure') for '*Prakīrṇaka*' (chapter 16). On this account, Mizuno in fact has expressed doubt with regard to the translator's competence. All this taken together into consideration then, we may say that, compared to the other three Chinese versions, *Udv(C2)* is relatively less valuable as a reference book in which to look for possible authentic or earliest forms of the *Dharmapada* stanzas.

2.3 The Question of the earliest extant Dharmapada

By way of concluding this chapter, we may have a brief look here into the question of the earliest extant *Dharmapada.*

In spite of the possibility, as we have suggested above, that if the Sarvāstivāda tradition of Dharmatrāta's authorship be accepted, the *Udāna* or *Udānavarga* could have been the earliest codified version; the present version of it definitely shows signs of being the latest. To begin with, occasional grammatical irregularities not withstanding, it is a fully Sanskritized version. Moreover, it has the largest number of chapters and the largest number of stanzas. This is of course not to suggest that numerical consideration alone is decisive. But there are definite indications that the text could have accrued a large number of additional stanzas in the course of time, in comparison to the other versions. This is especially clear when we compare the number of stanzas in the last 7 chapters of the different extant versions of *Udv* :

	Udv(Sk)	*TbUdv* (*Sparham's tr.*)	*Udv(C1)*	*Udv(C2)*
29. '*Yuga*'	57(+10)	56 (Rockhill:59)	44	49
30. '*Sukha*'	52	50 (Rockhill:53)	46	46
31. '*Citta*'	60(+3)	64	47	46
32. '*Bhikṣu*'	82	78 (Rockhill:77)	44	63
33. '*Brāhmaṇa*'	83(+6)	94 (Rockhill:91)	72	69

In addition, we should also take note of the fact that there exists a large number of incomplete recensions of the *Udv* in several Central Asian dialects. In some of these, their commentaries are also said to exist. If we take these into consideration as well, the fluctuation of the number of stanzas is most likely to become even more obvious. Finally, results of comparative studies on the individual stanzas, too, reveal that there have been considerable modifications in the case of the *Udv* stanzas.

Nevertheless, one must not exclude the possibility that there existed in some western Prakrit the earliest codified *Dharmapada* version (probably known at first as a '*Udāna*'). We are of course here speaking of this as only *one possibility.* In considering the 'early and late' *Dharmapada* versions, we shall do well to remember the following three fold criterion proposed by Venerable Yin Shun[139] for stratifying the Buddhist Canon:

(1) 'Old and new' with regard to material and structure - There may be old organizational schemes with some new material included; there may also be relatively well conserved content greatly re-organized.

(2) 'Old and new" with regard to the essential and the peripheral - e.g. the '*nidānakathā*' in relation to the *Jātaka.*

(3) 'Old and new' of form and content (in the narrow sense) - Form and content are not necessarily consistent with each other. E.g. an old house newly painted cannot be thereby considered new. Likewise, a badly neglected house is not necessarily as old as it may look. The same is true with regard to the content of a text and the language (the form) which expresses it. As long as its organization and content remain unchanged, a text cannot be considered new, even if it is translated or transformed through a newer linguistic medium.

Thus, the question of the 'early' and ' late' *Dharmapada* versions is certainly not a simple one. Many scholars, however, would still opt for the Pali *Dharmapada* as being the earliest, or even original version. They are of course not without their opponents; J Brough's articulate objections being almost emotionally charged, as is evident in his comments throughout in *Dh(Gr).* In no ambiguous terms, he states, "....these 3 texts (*scil: Dh(P), Dh(Gr), Udv(Sk)*) show, simply on inspection, that no single one of them has a claim superior to the others to represent this section of a 'primitive' Buddhist Canon. " It has long been understood that the surviving early Buddhist literature is to a large extent secondary, and often composite. The Dharmapadas demonstrate this with great clarity. In spite of this, some scholars, including those coming form outside the Theravada tradition, continue to hold such a view. The distinguished Japanese scholar, K. Mizuno, for instance, is quite convinced of the anteriority of *Dh(P).* In a study of the different versions of the *Dharmapada,* he states "I have presumed that they came into existence successively from the *Dharmapada* with the smallest number of verses to the *Dharmapada* with the largest number, and that they were arranged and materialized in order P, S, G and U (*scil: Dh(P), PDh, Dh(Gr)* and *Udv(Sk)*"[140]. Summarizing the result of his comparison of the stanzas in the 4 *Dharmapadas,* he came to the following conclusion: "Stanzas very similar to those of the other three or two Dharmapadas number 116 in P, 112 in S, 75 in G and 37 in U. This implies that P has a closer affinity of the other three *Dharmapada* which are, in turn, further removed from each other. Therefore, from this standpoint, P can be regarded as the earliest, original collection, with S, G and U as successively later compositions."[141]

Now, there seems to us to be a fundamental fallacy here in his methodology and conclusions. For his approach to be viable, there must first of all be sufficient number of versions *proved to be unambiguously affiliated to several major schools* In this case, of the 4 versions, we can really be sure of the affiliation only with regard to two versions: *P* (Theravāda) and *U* (Sarvāstivāda). Secondly we need to determine the specific regions in which each particular version had been used and

transmitted, so as to be clear about the factor of mutual influence or borrowing owing to the fact of the versions having been in a common region of circulation (This includes regions other than the school's usual stronghold). Thirdly, *G* contains only 350 (out of an estimated total of around 540) stanzas of which many are partially preserved, and as such is hardly fit as a complete unit for such a comparison. Besides, allowing for certain amount of ambiguity in what constitute the "very similar" and the "slightly different", the two scores by *P* and *S*, 116 and 112 respectively, are almost on a par. Moreover, in this comparative scheme, *P* scores (116) much more than *G* and *U* mainly because of *S*. If *S* is omitted, for instance, the figures will become: P-71, G- 69 and U-30; i.e. *G* will be almost on par with *P*, in spite of there being more than 200 stanzas not preserved in the text.

All this shows how futile it is at the present state of our knowledge and data, to attempt at proving a particular text to be 'the original' or even 'the earliest' of the extant versions. Apart from Brough's vigorous complaints, Roth has already stated from linguistic consideration that the *PDh* "is based on a Prakrit-Pali version which is older than the existing Pali *Dhammapada*"[142]. Shukla has similarly asserted the anteriority of *PDh* over the Pali, adding also that the latter is much more streamlined in its structure compared to the former.

Perhaps a more meaningful and profitable exercise is to determine, where possible, the earliest - not necessarily the 'original' - versions of the individual stanzas, as has already been done to some extent by some scholars. In this regard, Brough's work and comments are too well known to need much mention here[143]. Thus, with regard to *Dh(P)* 389, he asserts that the errors were "already fossilized in this form when the Pali commentary was composed, and there is therefore no direct evidence that the Pali text was ever any better........ corruption on the grand scale of the present verse..... is hardly likely to be accidental."[144] However, it should be pointed out that at times, he seems almost to be biased against the Pali version[145]. K. Mizuno is in this regard almost the other extreme. In any such comparative study, he very often begins more or less with the assumption of the anteriority of the *Dh(P)*. In this connection, a recent work entitled *The Dhammapada*, by J.R. Carter and M. Palihawadana, also deserves to be mentioned. It has the distinction of being probably to date the only translation from the Pali which has carefully and critically consulted other extant Indian versions. Its critical textual notes, for which Professor Palihawadana is responsible, are usually very helpful.

In the case of Professor Mizuno, though in the few sentences of his quoted above he could sound rather presumptuous, this is likely due to the fact that his paper was a translation from Japanese. To be fair, it must be stated that in his other works in Japanese, he is usually very cautious. His statement concerning the anteriority of *Dh(P)*, therefore, must be understood as a conviction born of a long

process of careful investigation. Even in the same paper quoted above, Mizuno has in fact substantiated his statement by a detailed examination of the different versions of *Dh(P)* 1 and *Dh(P)* 183. In this examination, much perceptiveness and insight are discernible. His corresponding paper in Japanese entitled 諸法句經の 偈 新古 にずいて (1982) is even more detailed and informative. Particularly useful is the practically exhaustive references he gives from the Chinese sources on the two stanzas concerned.

However, on *Dh(P)* 1 we would like here to offer a few additional remarks on its parallel versions. In Mizuno's investigation, he has considered the second *pāda* - *manomayā* vs. *manojavā* - to be the centre of the problem, and he argues for *manomayā* to be the oldest form (without, however, asserting it to be the original), and speaks (undogmatically) of "the possibility of *mano-mayā* being transformed into *mano-javā*" (*op. cit* p.26).

With regard to 1*f* he is very brief. While noting the variant *vahane pathi* in *Dh(Gr)*, he considers the Pali form *vahato padaṃ* to be the correct form. He also notes that in 2 Chinese versions, an earlier translation of the *Abhidharma Mahāvibhāṣa-śāstra*, (*T28*, P.281b) and *Mūlasarvāstivāda-vinaya-bhaiṣajya-vastu* (*T24*, p.35b), the last *pāda* reads 輪道轢殺 ([as] 'the wheel on the path rolls over and kills') and 輪斷其頭 ([As] the wheel cuts off the head) respectively). As *TbUdv* too agrees with these, Mizuno considers that the Sanskrit version here represents a later interpretation. However, he seems to have failed to take note of the fact that, in the 12 Chinese versions quoted, only 1 (*T17*, p.664a) agrees with the Pali: 如輪隨跡 'Like the wheel follows the track'; *padam* is taken to mean 'track' and 1 is close to it 輪因牛轉 'Like the wheel turns because of the oxen'. All the rest including *Dh(C)* - which he believes to be a translation from *Dh(P)* - suggest a *verb* here, meaning 'to roll over' (轢), or 'to roll over and kill' (轢殺), or 'to cut (or 'break' 斷). It is therefore possible that, the original Indian word here could either have been something of the form *vahati*, contracted from *vadhati*[146], in *lieu* of the Pali *vahato*, The Chinese commentaries of *DhAv(C)* and *Udv(C1)* both clearly speak of an evil-minded man being run over and killed by a caravan of carts on the track of the road[47]. Moreover, the locative particle 於 or 于 in several of these versions, including *Dh(C)* would seem to be in agreement here with *Dh(Gr)* which has *pathi*, in the locative. These two points are therefore blatantly in disagreement with *Dh(P)* 1*f*, and we are thus not quite in a position to decide on the earliest form of this *pāda*, and hence also this stanza.

3. The Fa Jyu Jing

The *Fa Jyu Jing(=Dh(C))* was the earliest of the four Chinese versions of *Dharmapada*. We are fortunate enough to have a preface preserved, from which we may derive much information concerning the text and its translation. The preface, though anonymous, was from the internal evidence of its content, written by Jy Chien, the reviser and editor of *Dh(C)*. In view of its importance, we shall at the outset give a full translation of the preface below.

3.1 Preface to Dh(C)

"The *Dharmapada gāthās* [comprise] the essential of the *sūtras*. '*Tan* (曇)', means *'Fa'*, 法 ; 'bo' 鉢, 'saying'. There are several recensions of *Dharmapada sūtras* - one with 900 *gāthās*, one with 700 *gāthās* and one with 500 *gāthās*. *Gāthās* are [metrically] arranged words, like stanzas. They were not composed all at once, but on various occasions when the Buddha saw certain things [which inspired Him] to compose them. Each of them has an introductory episode, to be found among the *sūtras*. The Buddha, the Omniscient, was by nature compassionate. Out of His pity for the worldlings, He arose in the world to expound the Way, in order to enlighten humans. In all, there are 12 classes of discourses (*dvādaśāṅga*) which subsume the essence [of His teachings]. There are also the four *āgamas*, transmitted by Ānanda, after the Buddha's demise. [These *sūtras*], whether long or short, all [begin with] "Thus have I heard", narrate the locations where the Buddha expounded them, and [then] give the full expositions.

"Later on, the *śramaṇas* of the five schools each collected the *gāthās* of 4 lines and 6 lines from the *sūtras*, and arranged them into chapters in accordance with their contents. They then carefully considered as to which of 12 classes of discourses [this text so compiled] should be included. But finding that it fitted into none of these [twelve] appellations, they named it '*Fa Jyu*' (*Dharmapada*). The *sūtras* constitute 'Fa' (Dharma). The term '*Fa Jyu*' (*Dharmapada*) means the words of Fa.

"In recent times Ke Shy (葛氏) has transmitted the 700 *gāthā* [version]. The meanings of the *gāthās* being very profound, the translator has in his rendering made them rather obscure. However, it was difficult to meet with the Buddha, and to hear of His words. Moreover, all Buddhas appeared in India, the language of which was different from Chinese. Its script is said to be the *deva* script and its language, the *deva* language. The names assigned to things being different, it is indeed not easy to transmit [the Indian texts] truthfully. Formerly it was only Nan Tiau, Marquis An Shy Gau, Captain [An Shyuan] and [Yen] Fo Tiau who, in translating the Indian texts into Chinese, had been able to ascertain their substance. Their work was hard to succeed. Subsequent translations, though not [as] rigorous, are nonetheless to be valued for their faithfulness; and generally speaking they have got the gross essentials.

"[Concerning the history of this translation], at first Wei-Tsi-Nan 維祇難 (Vighna? Vijenanda? Vijitānanda?), coming from India, arrived at Wu Chang in the 3rd year of Huang Wu (224 A.D.). From him, I (*scil* Jy Chien) received the 500 gāthā text, and requested his companion Ju Jiang Yen 竺將炎 to translate it. However, Jiang Yen, though versed in the Indian language, had not mastered Chinese. His translations sometimes accorded with the Indian words, sometimes gave the sense only, being rather straight forward and unadorned. At first I disliked it for its lack of elegance. But Wei Tsi Nan said to me, "For the Buddha's words, one should go for their meanings, without any need of adornments; one takes the Dharma not on account of it being adorned. Those who translate the *sūtras* should make sure that their translation is easily intelligible, while not losing its [true] meanings. This will then be a good [translation]". All those present said: "Lao-tzy has said, 'Elegant words are not trustworthy; trustworthy words are not elegant'. Confucius too has said: 'Scriptures cannot thoroughly express speech; speech cannot thoroughly express thoughts'. It is clear that the thoughts of the saints are profound to the extreme. The present translation from the Indian should indeed be a faithful expression of the sūtra."

"Accordingly, I did my utmost to accept [the translation] from the translator's mouth, following what is originally intended, without at all polishing it. What was not explained by the translator was left untransmitted. As such, there were omissions, and many [*gāthās*] were not translated. However, if the words used were simple, the purport was profound; if the wording was brief, the meaning was vast. The subjects [dealt with] cover the whole range of the *sūtras*. Each stanza has its introductory episode, and each line has its exegesis[148].

"In India, those beginners who do not study [first] the *Dharmapada* are said to have skipped the proper order. This [text] is a great inspiration for the beginners, [as much as] a recondite treasure for those who want to get deep into [the Dharma]. It serves to enlighten, clear up doubts and induce men to be independent. With only little effort, what one learns from it embraces a vast amount. Truly, [this *Dharmapada*], may be said to be a wonderful and important [text].

"Earlier on, when this [text] was translated, there were some omissions. As Jiang Yen arrived, I further consulted him, as a result of which I received these *gāthās*, and got another thirteen chapters. I put these together with the earlier [26 chapters] and collated with them, making some additions. I [re-]numbered the chap-

ters, and formed a single text with 39 chapters and about 752 stanzas. It is hoped that others will supplement what is lacking, so that all of us may increase our learning."

3.2 Historical information derived from the preface

From the preface above, the following important information can be inferred:

(1) *Dh(C)* was first translated in or just after 224 A.D. The first translation, literal and unpolished, was made by the Indian Ju Jiang Yen (also known as Ju Lü Yen竺律炎 , and Ju Tsy Yen 竺持炎). The *Taisho* edition however mentions 維祇難 (Vighana? Vijenanda? Vijitānanda?) as the translator, which is certainly wrong. S. Beal[149], followed by Levi[150] and others have perpetuated the error. Levi, apparently unaware of the prefacer being Jy Chien, was also mistaken in stating that "*Au temp même ou Wei-kí-nan et Tsiang-yen (ou Liu-yen) achevaient leur version des Dharmapadas, un autre interprète venu du pays des Yue-tchi, tche Kíen (Scil = Jy Chien) (Nj., App. II, 18) travaillait à une traduction du même texte*". This has misled Brough[151].

(2) The first translation of *Dh(C)* consisted of 39 -13 = 26 chapters. It was made from an original from India consisting of about 500*gāthās*. In this first translation, however, many *gāthās* had been omitted. The prefacer, Jy Chien (his name is not mentioned in the preface), agreed not to polish it.

(3) Subsequently, the prefacer made further consultation with Ju Jiang Yen, and obtained 13 additional chapters of *gāthās*. These were combined with the earlier 26 chapters to give a single text of 39 chapters which were then renumbered.

(4) Already in 224 A.D., different versions of *Dharmapadas* were known in China, with 500 *gāthās*, 700 *gāthās* and 900 *gāthās*, respectively. Before the translation of *Dh(C)*, there was already in circulation in China, the 700 *gāthā* version. Unfortunately no other information is available either on this *Ke Shy* mentioned by Jy Chien as the transmitter of the 700 *gāthā* text, or on the text itself. Judging from the transliteration given, Venerable Yin Shun[152] suggests that this text might be a *Kāśyapīya* version. Moreover, we may note that the character *Shy* in ancient China was often used in the names of foreign tribes (e.g. 月氏)

(5) We are also told the origin of the *Dharmapada* (see also *supra* chapter 1): After the Buddha's demise, the *sramanas* of the five schools each collected the *gāthās* from the *sūtra-piṭaka* and compiled their own *Dharmapadas*. The *Dharmapada* was so-named after careful consideration of the fact that the text so compiled fitted into none of the divisions of the *dvādaśāṅga*.

3.3 Comparison of the content of the chapters of *Dh (C)* and *Dh(P)*

Dh(C)		*Dh(P)*
9. 雙要品	(22)	1 *Yamaka* (20)
1		*Dh(P)* 1
2		*Dh(P)*
3		-
4		-
5		*Dh(P)* 5
6		*Dh(P)* 6
7		*Dh(P)* 7
8		*Dh(P)* 8
9		*Dh(P)* 9
10		*Dh(P)* 10
11		*Dh(P)* 11
12		*Dh(P)* 12
13		*Dh(P)* 13
14		*Dh(P)* 14
15		-
16		-
17		*Dh(P)* 15
18		*Dh(P)* 16
19		*Dh(P)* 17
20		*Dh(P)* 18
21		*Dh(P)* 19
22		*Dh(P)* 20
10. 放逸品	(20)	2 *Appamāda* (12)
1		*Dh(P)* 21
2		*Dh(P)* 22
3		*Dh(P)* 23
4		*Dh(P)* 24
5		*Dh(P)* 25
6		*Dh(P)* 26
7		*Dh(P)* 27
8		*Dh(P)* 28

9		*cf.Dh(P)* 29
10		-
11		-
12		-
13		*cf.Dh(P)* 31
14		*cf.Dh(P)* 32
15		*Dh(P)* 172
16		*cf.Dh(P)* 173
17		*Dh(P)* 382
18		*Dh(P)* 173
19		-
20		*cf.Dh(P)* 87
11. 心意品	(12)	3 *Citta* (11)
1		*Dh(P)* 33
2		*Dh(P)* 35
3		*Dh(P)* 36
4		*Dh(P)* 37
5		*Dh(P)* 38
6		*cf.Dh(P)* 39
7		-
8		-
9		*Dh(P)* 41
10		*cf.Dh(P)* 42
11		*Dh(P)* 43
12		*cf.Dh(P)* 40
12. 華香品	(17)	4 *Puppha* (16)
1		*Dh(P)* 44
2		*Dh(P)* 45
3		-
4		*Dh(P)* 46
5		*cf.Dh(P)* 47
6		*cf.Dh(P)* 48
7		*Dh(P)* 49
8		*Dh(P)* 50
9		*Dh(P)* 51
10		*Dh(P)* 52
11		*cf.Dh(P)* 53

12	*cf.Dh(P)* 54
13	*Dh(P)* 55
14	*Dh(P)* 56
15	*Dh(P)* 57
16	*Dh(P)* 58
17	*Dh(P)* 59

13. 愚闇品 (21) 5 *Bāla* (16)

1	*Dh(P)* 60
2	*cf.Dh(P)* 61
3	*cf.Dh(P)* 66
4	*Dh(P)* 62
5	*Dh(P)* 286
6	*Dh(P)* 63
7	*cf.Dh(P)* 64
8	*Dh(P)* 65
9	*Dh(P)* 66
10	*Dh(P)* 67
11	*Dh(P)* 68
12	*Dh(P)* 69
13	-
14	*Dh(P)* 136
15	*Dh(P)* 70
16	*cf.Dh(P)* 72
17	-
18	*cf.Dh(P)* 73
19	*cf.Dh(P)* 74
20	*Dh(P)* 75
21	-

14. 明哲品 (17) 6 *Paṇḍita* (14)

1	
2	-
3	-
4	*Dh(P)* 78
5	*Dh(P)* 79
6	-
7	*Dh(P)* 80
8	*Dh(P)* 81

9	*Dh(P)* 82
10	*Dh(P)* 83
11	*Dh(P)* 84
12	-
13	*Dh(P)* 85
14	*Dh(P)* 86
15	*Dh(P)* 87
16	*Dh(P)* 88
17	*Dh(P)* 89

15. 羅漢品 (10) 7 *Arahanta* (10)

1	*Dh(P)* 90
2	*Dh(P)* 91
3	*Dh(P)* 92
4	*Dh(P)* 93
5	*Dh(P)* 94
6	*Dh(P)* 95
7	*Dh(P)* 96
8	*Dh(P)* 97
9	*Dh(P)* 98
10	*Dh(P)* 99

16. 述千品 (16) 8 *Sahassa* (16)

1	*Dh(P)* 100
2	*Dh(P)* 101
3	*Dh(P)* 102
4	*Dh(P)* 103
5	*cf.Dh(P)* 104
6	*Dh(P)* 105
7	*Dh(P)* 106
8	*Dh(P)* 107
9	*Dh(P)* 108
10	*Dh(P)* 109
11	*Dh(P)* 110
12	*Dh(P)* 111
13	*Dh(P) 112*

14	*Dh(P)* 113
15	*Dh(P)* 114
16	*Dh(P)* 115

17. 惡行品 (22) 9 *Pāpa* (13)

1	*cf.Dh(P)* 116
2	*cf.Dh(P)* 136
3	*cf.Dh(P)* 117
4	*Dh(P)* 118
5	*Dh(P)* 119
6	*Dh(P)* 120
7	-
8	-
9	*Dh(P)* 121
10	*Dh(P)* 122
11	-
12	-
13	*Dh(P)* 71
14	*Dh(P)* 67
15	-
16	-
17	*Dh(P)* 125
18	-
19	-
20	*Dh(P)* 126
21	*Dh(P)* 127
22	-

18. 刀杖品 (14) 10 *Daṇḍa* (17)

1	*Dh(P)* 129
2	*Dh(P)* 132
3	*Dh(P)* 133
4	*cf.Dh(P)* 134
5	*Dh(P)* 137
6	*Dh(P)* 138
7	*Dh(P)* 139
8	*Dh(P)* 140
9	*Dh(P)* 141

10	-
11	*Dh(P)* 143
12	*Dh(P)* 144
13	*Dh(P)* 142
14	-

19. 老耗品 (14) 11 *Jarā* (11)

1	*Dh(P)* 146
2	*Dh(P)* 147
3	*cf.Dh(P)* 148
4	*cf.Dh(P)* 149
5	*Dh(P)* 150
6	*Dh(P)* 151
7	*Dh(P)* 152
8	*Dh(P)* 153
9	*cf.Dh(P)* 154
10	*Dh(P)* 155
11	*Dh(P)* 156
12	-
13	-
14	-

20. 愛身品 (13) 12 *Atta* (10)

1	*cf.Dh(P)* 157
2	*Dh(P)* 158
3	*Dh(P)* 159
4	-
5	*Dh(P)* 161
6	*Dh(P)* 162
7	*Dh(P)* 163
8	*Dh(P)* 164
9	*Dh(P)* 165
10	*cf.Dh(P)* 166
11	-
12	-
13	-

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21. 世俗品 (14) 13 *Loka* (12)

1	-
2	-
3	*Dh(P)* 169
4	*Dh(P)* 170
5	-
6	-
7	-
8	*Dh(P)* 175
9	-
10	-
11	-
12	*Dh(P)* 176
13	*cf.Dh(P)* 178
14	-

22. 述佛品 (21) 14 *Buddha* (18)

1	*Dh(P)* 179
2	*Dh(P)* 180
3	*cf.Dh(P)* 181
4	-
5	*Dh(P)* 182
6	-
7	-
8	-
9	*Dh(P)* 184
10	*Dh(P)* 185
11	*Dh(P)* 183
12	-
13	-
14	*Dh(P)* 188
15	*Dh(P)* 189
16	*Dh(P)* 190
17	*Dh(P)* 191
18	*Dh(P)* 192
19	-
20	*Dh(P)* 193
21	*Dh(P)* 194

23. 安寧品 (14) 15 *Sukha* (12)

1	*Dh(P)* 197
2	*Dh(P)* 198
3	*Dh(P)* 199
4	*Dh(P)* 200
5	-
6	*Dh(P)* 201
7	*Dh(P)* 202
8	-
9	-
10	*Dh(P)* 206
11	-
12	*cf.Dh(P)* 207ef-208ab
13	-
14	-

24. 好喜品 (12) 16 *Piya* (12)

1	*Dh(P)* 209
2	*Dh(P)* 210
3	*Dh(P)* 211
4	*Dh(P)* 212
5	*Dh(P)* 214
6	*Dh(P)* 216
7	*Dh(P)* 217
8	*Dh(P)* 218
9	*Dh(P)* 219
10	*Dh(P)* 220
11	*cf.Dh(P)* 77
12	-

25. 忿怒品 (26) 17 *Kodha* (14)

1	-
2	-
3	*Dh(P)* 222
4	*Dh(P)* 223
5	*Dh(P)* 224
6	*Dh(P)* 225

7	*Dh(P)* 226
8	*Dh(P)* 227
9	*Dh(P)* 228
10	*Dh(P)* 229
11	*Dh(P)* 230
12	*Dh(P)* 231
13	*Dh(P)* 232
14	*Dh(P)* 233
15	*Dh(P)* 234
16	*Dh(P)* 221
17	-
18	-
19	-
20	-
21	-
22	-
23	-
24	-
25	-
26	-

26. 塵垢品 (19) 18 *Mala* (21)

1	*Dh(P)* 237
2	*Dh(P)* 238
3	*Dh(P)* 239
4	*Dh(P)* 240
5	*Dh(P)* 241
6	*Dh(P)* 242
7	*Dh(P)* 243
8	*Dh(P)* 244
9	*Dh(P)* 245
10	*Dh(P)* 246
11	*Dh(P)* 247
12	*Dh(P)* 248
13	*cf.Dh(P)* 249
14	*Dh(P)* 250
15	-
16	-
17	*Dh(P)* 251
18	*Dh(P)* 254
19	*Dh(P)* 255

27. 奉持品 (17) 19 *Dhammaṭṭha* (17)

1	*Dh(P)* 256
2	*Dh(P)* 257
3	*Dh(P)* 258
4	*Dh(P)* 259
5	*Dh(P)* 260
6	*Dh(P)* 261
7	*Dh(P)* 262
8	*Dh(P)* 263
9	*Dh(P)* 264
10	*Dh(P)* 265
11	*Dh(P)* 266
12	*Dh(P)* 267
13	*cf.Dh(P)* 268
14	*cf.Dh(P)* 269
15	*Dh(P)* 270
16	*Dh(P)* 271
17	*Dh(P)* 272

28. 道行品 (28) 20 *Magga* (17)

1	*Dh(P)* 273
2	*Dh(P)* 274
3	*Dh(P)* 276
4	*cf.Dh(P)* 277
5	-
6	*cf.Dh(P)* 280
7	-
8	*Dh(P)* 281
9	*cf.Dh(P)* 283
10	*Dh(P)* 284
11	*cf.Dh(P)* 285
12	-
13	-
14	*Dh(P)* 287
15	*cf.Dh(P)* 288
16	*cf.Dh(P)* 289
17	-

18	-
19	*Dh(P)* 277
20	*Dh(P)* 278
21	*Dh(P)* 279
22	*cf.Dh(P)* 275
23	-
24	-
25	-
26	-
27	-
28	-

29. 廣衍品 (14) 21.*Pakiṇṇaka* (16)

1	*cf.Dh(P)* 290
2	*Dh(P)* 291
3	*Dh(P)* 292
4	*cf.Dh(P)* 293
5	-
6	-
7	*Dh(P)* 304
8	*Dh(P)* 296
9	*cf.Dh(P)* 299; *Dh(P)* 301
10	-
11	*cf.Dh(P)* 302
12	-
13	*Dh(P)* 303
14	*Dh(P)* 305

30. 地獄品 (16) 22 Niraya (14)

1	*Dh(P)* 306
2	*Dh(P)* 307
3	*cf.Dh(P)* 308
4	*Dh(P)* 309
5	*Dh(P)* 310
6	*Dh(P)* 311
7	*Dh(P)* 312

8	*Dh(P)* 313
9	*Dh(P)* 314
10	-
11	-
12	*Dh(P)* 315
13	*Dh(P)* 316
14	*Dh(P)* 317
15	*Dh(P)* 318
16	*Dh(P)* 319

31. 象喻品 (18) 23 *Nāga* (14)

1	*Dh(P)* 320
2	*Dh(P)* 321
3	*Dh(P)* 322
4	*Dh(P)* 323
5	*Dh(P)* 324
6	*Dh(P)* 325
7	*Dh(P)* 326
8	*Dh(P)* 327
9	*Dh(P)* 328
10	*Dh(P)* 329
11	*Dh(P)* 330
12	*Dh(P)* 331
13	*Dh(P)* 332
14	*Dh(P)* 333
15	*Dh(P)* 144
16	*cf.Dh(P)* 144
17	*Dh(P)* 94
18	*Dh(P)* 29

32. 愛欲品 (33) 24 *Taṇhā* (26)

1	*Dh(P)* 334
2	*Dh(P)* 335
3	*cf.Dh(P)* 336
4	-

5	-
6	-
7	*cf.Dh(P)* 337
8	*Dh(P)* 338
9	*cf.Dh(P)* 344
10	*cf.Dh(P)* 339
11	*Dh(P)* 340
12	*Dh(P)* 341
13	-
14	*cf.Dh(P)* 345
15	*Dh(P)* 346
16	-
17	*Dh(P)* 347
18	*Dh(P)* 349
19	*Dh(P)* 350
20	-
21	-
22	*cf.Dh(P)* 352
23	-
24	*Dh(P)* 353
25	*Dh(P)* 354
26	*Dh(P)* 355
27	*Dh(P)* 356
28	*Dh(P)* 123
29	-
30	*Dh(P)* 351
31	-
32	*Dh(P)* 283
33	*Dh(P)* 284

34. 沙門品 (32) 23 *Bhikkhu* (23)

1	*cf.Dh(P)* 360, 361
2	*Dh(P)* 362
3	*Dh(P)* 363
4	*Dh(P)* 364
5	*Dh(P)* 365
6	*Dh(P)* 366
7	*Dh(P)* 368 çf.381
8	*Dh(P)* 367

9	*Dh(P)* 369
10	*Dh(P)* 370
11	*Dh(P)* 371
12	*Dh(P)* 372
13	*Dh(P)* 373
14	*Dh(P)* 374
15	*Dh(P)* 375
16	*cf.Dh(P)* 376
17	*Dh(P)* 377
18	*Dh(P)* 378
19	*Dh(P)* 379
20	*Dh(P)* 380
21	*Dh(P)* 381 cf.368
22	*Dh(P)* 382
23	-
24	-
25	-
26	-
27	-
28	-
29	*Dh(P)* 307
30	-
31	-
32	-

35. 梵志品 (40) 26 Brāhmaṇa (41)

1	*Dh(P)* 383
2	*Dh(P)* 384
3	*Dh(P)* 385
4	*Dh(P)* 386
5	*Dh(P)* 387
6	-
7	*Dh(P)* 388
8	*Dh(P)* 390
9	*Dh(P)* 391
10	*Dh(P)* 392
11	*Dh(P)* 393
12	*Dh(P)* 394
13	*Dh(P)* 395
14	*cf.Dh(P)* 396

15	*Dh(P)* 397
16	*Dh(P)* 398
17	*Dh(P)* 399
18	*Dh(P)* 400
19	*cf.Dh(P)* 401
20	*Dh(P)* 402
21	*Dh(P)* 403
22	*Dh(P)* 404
23	*Dh(P)* 405
24	*Dh(P)* 406
25	*Dh(P)* 407
26	*Dh(P)* 408
27	*Dh(P)* 409
28	*Dh(P)* 410
29	*cf.Dh(P)* 411
30	*Dh(P)* 412
31	*Dh(P)* 413
32	*Dh(P)* 414
33	*Dh(P)* 416
34	*Dh(P)* 417
35	*Dh(P)* 418
36	*Dh(P)* 419
37	*Dh(P)* 420
38	*Dh(P)* 421
39	*Dh(P)* 422
40	*Dh(P)* 423

3.4 The structure of *Dh (C)* compared to *Dh (p)*

The following is a comparison of the order and names of the chapters of *Dh(C)* compared to those of *Dh(P)*. The number of stanzas in each chapter is given within round brackets.

Dh(C)	*Dh(P)*
1. *Anitya* (21)	-
2. Jiau-shyue ('Instruction') (29)	-
3. *Bahuśruta* (19)	-
4. *Śraddhā* (18)	-
5. *Śila* (16)	-
6. *Smṛti*	-
7. Kindness (19)	-
8. *Vāca* (12)	-
9. Important-pairs[153] (*Yamaka*?) (22)	1 *Yamaka* (20)
10. *Pramāda* (20)	2 *Appamāda* (12)
11. Mind (*Citta*?) (12)	3 *Citta* (11)
12. Flower fragrance (17)	4 *Puppha* (16)
13. *Bāla* (20)	5 *Bāla* (16)
14. *Paṇḍita* (16)	6 *Paṇḍita* (14)
15. *Arhat* (10)	7 *Arahant* (15)
16. On the Thousand (16)	8 *Sahassa* (16)
17. Evil Action (22)	9 *Pāpa* (13)
18. Knives and Rods ('punishents') (14)	10 *Daṇḍa* (17)
19. Old Age (14)	11 *Jarā* (11)
20. Self-concern (13)	12 *Atta* (10)
21. The World (14)	13 *Loka* (12)
22. On the Buddha (21)	14 *Buddha* (18)
23. Happiness (14)	15 *Sukha* (12)
24. Affection (12)	16 *Pīya* (12)
25. Anger (26)	17 *Kodha* (14)
26. The Taints (19)	18 *Mala* (21)
27. The Spiritually Committed (17)	19 *Dhammaṭṭha* (17)
28. The Path (28)	20 *Magga* (17)
29. Spreading Extensively (14)	21 *Pakiṇṇaka* (16)
30. The Hells (16)	22 *Niraya* (14)
31. Elephant Simile (18)	23 *Nāga* (14)
32. Craving (33)	24 *Taṇhā* (26)
33. Honours (*Satkāra* 19)	-

34. The *Śramaṇa* (32)	25 *Bhikkhu* (23)
35. The *Brāhmaṇa* (40)	26 *Brāhmaṇa* (41)
36. *Nirvāṇa* (35)	-
37. Birth and Death (*Saṃsāra*? 18)	-
38. Benefit by the Way (20)	-
39. The Auspicious (19)	-

From the comparative table above, one cannot fail to observe immediately that the central core of *Dh(C)*, from chapters 9 to 35, subtracting chapter 33, corresponds in perfect order with *Dh(P)*. These must be the 26 chapters of the first translation by Ju Jiang Yen. The chapters titles too are almost identical in the two texts; the small differences being *Dh(C)* 10 *Pramāda* and 34 *Śramaṇa*, versus *Dh(P)* 2 *Appamāda* and 25 *Bhikkhu*, respectively. *Dh(C)* 29 'Spreading Extensively', though in appearance quite different from *Dh(P)* 21 *Pakiṇṇaka*, is in fact most likely to be an inappropriate literal rendering of the Indian word. The preamble preceding the Chinese chapter says that the purpose of this chapter is to explain that "all good and evil, however small, will accumulate to become greater and greater." The writer of the preamble seems to have inferred this purpose from the first stanza which speaks of a small giving resulting in a great blessing. If the preamble was given by the translators (in this case most likely Jy Chien, the editor) themselves, we can easily understand why *Prakīrṇa*/*Pakiṇṇaka* was so rendered.

The number of stanzas in each of the 26 chapters of the two texts is on the whole quite compatible, though actually identical only for 4 chapters -*Dh(P)* Ch.15, 16, 19, and 27. Generally, the number is greater in the case of *Dh(C)*, the converse being for *Dh(P)* 10, 18, 21, 26. The total number of stanzas for *Dh(C)* is given by Jy Chien as 752, but that of the present *Taisho* version is around 760, which suggests that there could have been further addition or even revision subsequent to Jy Chien. For the 26 chapters corresponding to the Pali, the total number of stanzas is about 502 which contrasts 423 in the Pali. This number 502 could well be of great significance, since it coincides with that stated in the colophon of *PDh* (*gāthā śatāni pañce dve ca gāthe*). Moreover, Jy Chien himself clearly stated that the Indian original for Jiang Yen's translation was the 500 *gāthā* version.

Provided that for these 26 chapters there had not been any addition by Jy Chien or others - other than the filling up or restoring by Jy Chien, of what had been omitted in the first translation - this figure of around 500 is significant also in being different from that of *Dh(P)*: It would imply another difference of the original of *Dh(C)* (the 26 ch.) from *Dh(P)*. Jy Chien also mentions a 900*gāthā* version which undoubtedly must be a *Udv*. Now, when we look at the total number of stanzas in all the extant *Udv* versions, we get: *Udv(Sk)* - 978 (+59), *TbUdv* - 991 (Rockhill), *Udv(C2)* - 928, *Udv(C1)* -825 (+37). That is, except for that in *Udv(C1)*, all the others show to be *more*, and not less than 900. Even for *Udv(C1)*, the figure is definitely nearer to 900 than to 800 - and this in spite of the observed fact that many of its stanzas have been abbreviated[154]. This implies that when Jy Chien speaks of the Indian original as being one with 500 stanzas, we may assume the actual figure to have been either slightly more than 500 - as for instance 502 here - or at least more than 450, which therefore contrasts with 423 of *Dh(P)*. In this connection, the following remark of Brough[155], particularly its latter part (which we have put in *italics*), seems quite pertinent: "It may be assumed that a number of the additional verses, particularly those which in a few instances come in groups at the end of individual chapters, were added by the Chinese redactor from another source available to him; *but it is also possible that in some other places the Pali text has suffered a loss at some period prior to the fixing of the text by the commentary*. In general, transpositions and omissions are hardly more than what might be expected in the course of any manuscript transmission; and the agreement of the two texts is all the more striking in contrast to the completely different ordering of the chapters and the verses within each chapter in the *Udānavarga* and in the Prakrit recension."

For the stanzas making up the chapters added by Jy Chien, it is quite definite that he had consulted the 700 *gātha* version and the 900 *gāthā* version (i.e. *Udv*). Mizuno[156] assumes that when Ju Jiang Yen came to China again, he brought with him the 900 *gāthā* version on the basis of which the earlier translation was revised. In fact in Mizuno's comparative study of some of the *Dh(C)* stanzas, he invariably first assumes that the Chinese stanza translates *Dh(P)*; or where that does not seem to work, he would then account for the translation from a parallel version in *Udv(Sk)*. It is only when everything fails that he would concede the possibility of the stanza in question as coming from the 700 *gāthā* version.

But such an assumption does not seem justified for several reasons: First of all, Jy Chien did not mention in the preface that on Chiang Yen's second visit, he brought along the *Udv* (or for that matter any other manuscript). Secondly, since the 700*gāthā* version had already been in circulation, it is even more likely that he would have made extensive use of it. Besides, some of the *gāthās* of this version could easily have been similar to or even identical with *Dh(P)* and/or *Udv(Sk)*, so that we must not too readily assume - as Mizuno almost always does - that when a *Dh(C)* stanza appears partly similar to *Dh(P)*, the partial difference must have arisen from a misunderstanding of the Pali on the part of the translator; or that if it is similar to one in *Udv(Sk)*, it must have translated the latter. How can we be sure that the Chinese stanza in question could not have come from the 700 *gātha* version? Moreover, even proceeding from Mizuno's own assumption in the case of the 13 additional chapters, the conclusion he gets is that only six and a half chapters - *Anitya, Śraddhā, Śila, Smṛti, Vāca, Satkāra*, and 10 stanzas of *Nirvāna* - may be

regarded as being translations from *Udv(Sk)*. For the other 6 1/2 chapters, he has had to concede as being probably derived from the 700*gāthā* version[157]. Finally, it is an interesting question to ask : If indeed the revision by Jy Chien was made wholly or mainly on the basis of an *Udv(Sk)*, why did he neither make up the text to be of 33 chapters as is the *Udv(Sk)*, nor take over all the Sanskrit stanzas which did not already have their parallels in the 26 chapters. (Mizuno[158] himself says both Jiang Yen and Jy Chien should find the *Udv(Sk)* stanzas easy, both being well versed in Sanskrit)? Why did he stop at 13[159] additional chapters only?

The Chinese stanzas making up the 39 chapters of *Dh(C)* are either tetrasyllabic or pentasyllabic; the only exception being the 5 in chapter 36 which are hexasyllabic. While it is certain that the final chapters after *Brāhmaṇa* which are virtually all pentasyllabic (some 6 stanzas in ch.36 are tetrasyllabic) are later additions, we are not so certain, as Willemen is, that "pentasyllabic verses seem to be more recent than tetrasyllabic verses"[160]. There are more than enough pentasyllabic verses in the core 26 chapters, and many of them correspond almost perfectly with their parallels in *Dh(P)*. Moreover, chapter 33 利養品 (`*Satkāra*'), in all probability a later addition, consists almost entirely of tetrasyllabic stanzas; only 3 out of a total of 19 stanzas are pentasyllabic(see also *infra* ch31 n.20). It is however quite likely that at least in some cases, the stanzas, originally tetrasyllabic, were made pentasyllabic during Jy Chien's revision. Some new additions are of course also not impossible.

4 *Dh(C)* and *Dh(p)* : a comparison

4.1 The relationship between *Dh (C)* and *Dh (p)*

That the structure and content of the core 26 chapters of *Dh(C)* are very closely related to those of *Dh(P)* has long been noted. As early as 1878, S. Beal[161] has already made this observation in his translation of *DhA v(C)*. From Jy Chien's statement that the text originally consisted of 26 chapters and 500 stanzas, Beal argues, ".... as in Buddhist calculations the next highest round number is frequently used to denote the exact number intended, we have in this statement sufficient evidence to show that the original from which our translation was made consisted of the same chapters and probably the same number of verses, as that known in the South - in other words, that they were identical."[162] It was in fact as a result of this strong conviction that he tended often to read, rather unjustifiably, the Pali into the *Dh(C)* stanzas (see *supra*).

Brough[163], as usual, is more prudent in his conclusion: "It is thus certain that the core of this earliest Chinese version is a text substantially the same as the Theravada text. We naturally cannot prove that the translation was made directly from Pali, nor can we exclude the possibility that the same basic text might have been shared by another sect. If so, it would be natural to think of the *Mahiśāsakas*, whose *Vinaya* has close affinity with the Pali". We may add here that even if the original was among those texts which somehow found their way to India from Sri Lanka - not an impossibility - its language needs not have been the same as that of *Dh(P)*. It could have been a Prakrit close to Pali. One is here reminded of the case of *PDh*, which has many stanzas virtually identical with the Pali, and which nevertheless is not in Pali, but said to be "based on a Prakrit-Pali version which is older than the existing Pali Dhp". (*Roth*, p.94). Arguing mainly from the Sri Lankan manuscripts brought back to China by Fa-hsian, De Jong[164] opines that "it is quite probable that Fa-hsian (*scil*:= Fa-Shian) obtained a copy of a manuscript of the *Saṃyuktāgama* of the *Sarvāstivādins* in Ceylon". By way of conclusion to his paper, `Fa-hsian and Buddhist text in Ceylon', he states: "It is therefore quite probable that Buddhist texts composed in Sanskrit, Prakrit and Buddhist Hybrid Sanskrit were available in Ceylon and were brought from there to China.[165]" Indeed it seems also possible that texts other than those in Pali could have existed in Sri Lanka much earlier than the period of Fa-hsian (early 5th century A.D.). As one of the possibilities, then, the original of *Dh(C)* could conceivably have been one of them.

Professor Mizuno, on the other hand, is as convinced as Beal that *Dh(C)* was translated from the Pali (so also Willemen)[166]. As mentioned above, all his comparative studies of the stanzas of the two texts have in fact been consistently based on this conviction. As evidences, he[167] cites the following points:

(i) Jy Chien, though well versed in *Skt* and other foreign languages since a youth, found the original of *Dh(C)* difficult to understand, as it was in a Prakrit, not *Skt*.

(ii) The Preface to *Dh(C)* speaks of 曇鉢 'Tan Bo' which transliterates *Dhammapada*, not *Dharmapada*.

(iii) For *dīpam* in *Dh(P)* 25, the corresponding stanza in Dh(C) 10.5 has 'lamp' (錠明) which shows that the original here could not have been of the *Skt* form *dvīpa* which would have been rendered as "island". It must have been like the Pali word *dīpa*, a *śleṣa* interpretable both as 'lamp' and 'island'.

(iv) The core 26 chapters of *Dh(C)* (other than the interpolated ch.33 '*Satkāra*'), when compared to *Dh(C)*, "agree completely with regard to chapter names and order". The differences in the number and sequence of the stanzas in the individual chapters in *Dh(C)* is believed to have been the result of Jy Chien's revision; based mainly on *Udv*, but also partly on *Ke Shy's* 700 *gāthā* version.

(v) Jy Chien was also the translator of the Chinese version of the **Arthapada-sūtra* (義足經) which according to Mizuno himself[168] probably belongs to the Abhayagiri sect of Sri Lanka. Consequently, *Dh(C)* may also have been a Pali text of this sect,(which would explain its small differences from the extant *Dh(P)*, a *Mahāvihāra* text)." At that time, the Abhayagiri sect was more powerful than the *Mahāvihāra* sect. It prevailed not only in Ceylon, but also in the Indian Continent, in the Magadha region as well as South Indian, from the 3rd to 11th century A.D. It seems that Wei-tsi-nan, said to be from India, had brought the Abhayagiri texts of the **Arthapada-sūtra* and the Fa Chu Jing (=*Dh(C)*), either from Ceylon or India, via the southern sea route to the region south of the Yangtse.'[169]

The last (v) of the five points discussed by Mizuno constitutes an important hint. Most of his other points, however, are still susceptible to further questioning or require elaboration. Thus, for (i) Jy Chien gave no indication in his preface at all that his problem was due to the original being in a Prakrit rather than *Skt*. In fact according to him, the problem was that "Jiang Yen though versed in the Indian language, had not mastered Chinese". The main problem, however, was probably his lack of familiarity with the exegetical tradition of the text. Moreover, though the *Chu San Tzang Ji*: ('*Record of the translation of the Tripiṭakā*', fascicle 2) mentions Jy Chien's translations as amounting to "36 books in 48 fascicles", his main translation activity probably began a few years later - probably around 228 A.D. (onwards) when he translated several works, including the **Arthapada-sūtra* mentioned above by Mizuno.

As for (ii), 曇鉢 ('Tan Bo') does not necessarily transliterate the Pali '*Dhammapada*'. We have for instance, 曇無竭 ('*Tan-wu jie*') for '*Dharmodgata*', 曇無德 ('*Tan-wu-de*') for Dharmagupta, etc. - i.e. 曇 '*tan*' may transliterate either '*Dhamma*' or '*Dharma*'. '*Pada*', being the same for both *Skt* and Pali, its transliteration is no problem here. (Incidentally, even a *Skt* word like *patra* is also transliterated by the same character 鉢 '*bo*').

With regard to (iii), we may add further similar instances here: For *dipadānañ* of *Dh(P)* 273*d*, we find (an interesting rendering): 'The giving of *lamp*' in *Dh(C)* 28.1*d* which in any case could not have been from a *Skt* term like *dvipadānaṃ* of *Udv(Sk)* XII 4*d* (*var. lect.*). Similarly for *dīpaṃ* in *Dh(P)* 238, the corresponding verse of *Dh(C)* 26.2 again has 'lamp'.

As for (iv), it is not quite accurate to state that the two texts agree completely with regard to chapter names. Two of them are different: For '*Appamāda*' (ch.2) and '*Bhikkhu*' (ch.25) of *Dh(P)*, we have 'Heedlessness' (ch.10) and *Śramaṇa* (ch.34) of *Dh(C)*, respectively. An example of a good indication of some revision having most likely been based on *Udv* may be found in chapter 25 "Anger". All the stanzas of *Dh(P)* '*kodha*', from 222 to 221, correspond perfectly in content and sequence, to *Dh(C)* from stanzas 3 to 16. From stanza 17 onwards, the sequence accords well with that of *Udv(Sk)* XX 1-13, 18. What is more, they also correspond more or less perfectly to the first dozen or so stanzas of both *Udv(C1)* and *Udv(C2)*. The first two *Dh(C)* stanzas, being the only two which are pentasyllabic, could have been added by the revisor. Note, however, that as stanzas 17-26 are also tetrasyllabic, one cannot conclude that they were subsequent additions. Another such example is possibly the case of *Dh(C)* ch.34 This chapter seems to end with stanza 22 which correponds to the last stanza (382) of *Dh(P) Bhikkhuvagga*. So far, all the stanzas are tetrasyllabic. This is then followed by two pentasyllabic stanzas. The rest of the stanzas from 25 to 32, though again tetrasyllabic are, like the preceding two, without their parallels in the Pali chapter (stanza 29 correspond to *Dh(P)* 307).

However, in some cases at least, the greater number of stanzas in the case of *Dh(C)* should not be too readily assumed to have been due to subsequent addition. For instance, for *Dh(P)* '*Yamaka*', there are 20 stanzas; for *Dh(C)* 雙要品 ,22. It is tempting to assume that 2 stanzas have been subsequently added during the revision. Yet it is to be noted that *Dh(Gr)* too has 22 stanzas for the corresponding chapter. Moreover, before making any such assumption we must beware of an unknown factor: We are completely in the dark with regard to the relationship between the 700 *gāthā* version on the one hand and *Dh(C)*, *Dh(P)*, *Udv* on the other. As such, we also cannot too readily assume that just because a *Dh(C)* stanza is different from the corresponding one in *Dh(P)*, it must have been 'revised' on the basis of *Udv*; or that if such a stanza is not in *Dh(P)* and *Udv*, it must have been

පුස්තකාලය
කැලණිය විශ්වවිද්‍යාලය (ශ්‍රී ලංකාව)
කැලණිය.

taken over from the 700 *gāthā*. In the former case, the 'revision', if any, could also have been from the 700 *-gāthā* version. In the latter case, the stanza not found in *Dh(P)* and *Udv* could even have been an integral part of the original of *Dh(C)* itself[170].

Whatever inadequacy there may be in these scholars' belief of *Dh(C)* being a translation from the Pali *Dhammapada*, however, it certainly cannot be said to be a groundless assertion. Nevertheless, there are also a significant number of counter-indications which point to the opposite. These will be dealt with in the next section. For the present, we shall offer below more indications - by no means exhaustive - in favour of such a belief.

(a) As can be seen from our English translation, there are numerous *Dh(C)* stanzas which are identical (as far as this can be said of a translation from a translation) or practically identical with those of *Dh(P)*. Brough[171] has noted two instances of agreement in readings believed not to be shared by other versions: (i) *Dh(P)* 26*d* *dhanaṃ seṭṭhaṃ va rakkhati* (~ *Dh(C)* 10.6*d* 護斯為寶尊, 'Protects it as his precious wealth'), against *śreṣṭhī* in other versions. (ii) *Dh(P)* 1*b* and 2*b*, *manomāya* (~ *Dh(C)* 1*b* and 2*b* 心使, '*mind caused*'), against *manojavā* in other versions. However as for (i), we now know that *PDh* 17*d* too, reads *dhanaṃ śreṣṭhaṃ*. (Note also that this stanza is pentasyllabic which means it could, though not necessarily, have been revised). As for (ii), it is a mistake to assume that 心使 translates *manomāya* (see discussion below). More importantly, 心使 does *not* seem to mean 'mind'caused', as Beal misleads Brough (see *infra*). Brough therefore has not succeeded here in showing the two readings to be unique to the two texts. Nevertheless, it may be pointed out here that some twenty stanzas appear to be uniquely shared by these two texts only: They are (numbered according to *Dh(P)*. The three in round brackets are slightly different in content from their *Dh(C)* parallels): *Dh(P)* 84, 182, (196), 202, 216, 237, 246, 247, 248, 256, 257, 258, (268), (269), 270, 324, 340, 347, 370, 379. But it must be *rememberēd* that such instances are only possible *indications*, and do not by themselves constitute 'proof' of *Dh(C)* translating *Dh(P)*. With the recent publication of *PDh* which also contains numerous stanzas practically identical with those of *Dh(P)* we have now got to be more cautious in drawing such inferences. Just to pick one instance at random: *Dh(C)* 15.1 is practically *verbatim* identical with *Dh(P)* 90. Yet so is *PDh* 86 (and in this case, even *Udv(Sk)* XXiX 35).

(b) As is clear from the comparative table in above, the sequence of the stanzas in most of the 26 chapters correspond very closely. The agreement is absolute in the case of *Dh(P)* ch.7 = *Dh(C)* ch.15.

(c) In some cases, the agreement between the two texts in the selection of stanza is significant. Thus, *Dh(P)* 183 ~ *Dh(C)* 22.11 is included in both texts under

the chapter on 'Buddha'; *PDh* has it under '*Citta*', and *Udv(Sk, C1, C2)* under '*Papa*'. *Dh(P)* 50 ~ *Dh(C)* 12.8, is in both texts included under the chapter on 'Flower', and in the same order. Only *Udv(Sk, C2, Tb)* similarly includes the stanza under '*Puṣpa*' (but the following stanza differ in respect of order).; even *Udv(C1)* does not do so. *Dh(Gr)* includes it under '**Prakīrṇaka*', and *PDh* under '*Atta*'. Similarly, *Dh(P)* 287 ~ *Dh(C)* 28.14, is in both texts under 'Path', though its content really has little to connect it with such a topic. The only other text that also agrees in this respect is *PDh* (365 -*Roth*: 366). *Udv(Sk, C1, C2, Tb)* include this under '*Anitya*'; *Dh(Gr)*, under '**Kṛtya*'. Both texts have a chapter entitled 'Elephant(-simile)' with all the 14 stanzas of *Dh(P)* corresponding closely to and in the same order as, the first 14 stanzas of *Dh(C)*. In the other texts these stanzas have their parallels under '*Aśvavarga*' (*Udv(Sk, C1, Tb)*, or various other title heads - '*Daṇḍ*', '*Śoka*', '*Jama*' and '*Attha*' in *PDh*; '*Yuga*', '*Citta*', '*Droha*', '*Sukha*' and '*Apramāda*' in *Udv(Sk, C, Tb)*; '**Nāga*' or '**Aśva*' (title lost), '*Apramadu*' and '**Śilā*' in *Dh(Gr)*. Moreover, *Dh(P)* 324 ~ 31.5, significantly occurs in the two texts only (even *Udv(C1)* and *Udv(C2)* did not borrow this). Again both texts seem to be unique in having a chapter entitled 'Hell', with all the 14 stanzas of the Pali on the whole corresponding closely, in content and order, to the *Dh(C)* stanzas, excepting stanzas 10 and 11. The parallels for most of these stanzas are found under various other title heads in *Udv(Sk, C1, C2, Tb)*, *PDh* and *Dh(Gr)*.

4.2 The Language of The Original of *Dh (C)*

Unfortunately, Jy Chien's preface does not give us any clear indication of the language of the original of the text, though he states clearly that the translation was from a manuscript brought from India (天竺). The structural and content analyses of the text, however, lead us to believe that the original of the first translation (the core 26 chapters) was possibly a Pali text of the *Theravāda*. But, as we have already seen (Supra), we cannot be as outright in this belief as Beal and Mizuno. As a matter of fact, Mizuno himself seems quite aware of certain difficulties involved in this belief, which he has tried to explain away. Whenever he comes across two corresponding stanzas with unnegligible differences, he would generaly first assume that the differences were due to a misunderstanding on the part of the incompetent translators. Or, when such an explanation fails, he would then assert that the *Dh(C)* stanza was revised on the basis of the *Udv* or the 700 *gāthā* version, or that it was taken over from them. Probably troubled by such differences, Mizuno has had to state that the original was not a *Mahāvihāra* text, but an Abhayagiri one (see above).

Much earlier than Mizuno, S. Lévi, on the basis of a comparison of all the different versions of *Apramāda varga*, has already noted some differences of significance. In conclusion, he states[172]: "*Le choix des vers est tout différent, comme l'étude de l'Apramāda-varga suffira à l'établir, mais les rubriques' sont disposées dans le même ordre*". This statement of Levi, as Brough[173] remarked, is rather exaggerative. At the sametime, anyone carefully collating the Chinese stanzas alongside the Pali can hardly help noticing some significant differences which may be regarded as couter-indications to the theory that *Dh(C)* was a translation of *Dh(P)*.

4.2.1 The first verse of the Chinese *Dharmapada* : A signpost of sectarian affiliation

We shall begin our discussion of these counter-indications with an illustration from the first stanza of Dh(C), in view of its special significance as a signpost for the recognition of its sectarian affiliation.

Apart from the Indian and Tibetan versions of the verse, we have some fourteen Chinese versions, translated from Indian originals. Even a quick glance at all these Indian, Tibetan and Chinese versions will suffice to give the impression that, broadly speaking, they are divisible into two textual traditions - The Theravada *Dhammapada* and one Chinese version on the one hand, and all (with one exception) the so-called 'northern' versions on the other.

As we have argued above (*supra* 2.2.2 and 2.3), the commentarial stories

are indispensable for a proper understanding of the divergence in the wording of the various *Dharmapada* versions. As Brough[174] remarked, the divergences "are not careless slips in copying, but scribal emendations of some ingenuity."

What we wish to demonstrate in particular is that the significant divergence in the wording of the second (labeled as 'b') and the last (labeled as 'f')*pādas* of the first verse of *Dh (C)* and *Dh(P)* is an indication that the two texts probably belong to two different textual traditions. This would then mean that, contrary to what has hitherto been held, the former is probably not a direct translation of the latter.

The relevant portions of the *pādas* of the various versions are as follows:

I ***Dh(P)*** 1	b *manomayā* f *cakkaṃ va vahato padaṃ*
II ***PDh*** (Cone's edn[175])	b *manojavā* f *cakram vā vahato padaṃ*
III ***Dh(Gr)*** 201	b *maṇo-java* f *cako va vahaṇe pathi*
IV ***Udv(Sk)*XXXI 23** (also **Mulsarv** and **Mkv XXV**)	b *manojavāḥ* f *cakraṃ vā vahataḥ padam*
2 variants for f in ***Mkv*** (given by Lévi in footnote)	i. *vahutāpadam* ii *vahatuśire*
V ***Udv(Tb)***	b *yid mgyogs* f *ḥkhor los mgo bo bcad pa bźin*
VI *Dh(C)* (Also ***DhAv(C)***, ***Udv(C1)*** ***Tzy Ai***, and ***Śari***)	心尊心使 車轢于轍
VII ***Udv(C2)***	心尊是心使 車轢終于轍
VIII *It (C)*	意尊意所使 如輪因牛轉

X ***Aṅgu***	意勝意生 如輪隨跡
XI ***MVŠ***	意尊意所 苦樂如隨形
XII ***OldMVŠ1***	意尊意駛 如影隨形
XIII ***OldMVŠ2***	意妙意疾 輪道轢殺
XIV ***MSarV(C)***	心勝心速疾 如影鎮隨形
XV ***MSarVB(C)***	起業為最 輪斷其頭

From the above, with regard to the correspondences to *Dh(P)* 1b, we clearly have two different textual traditions: One corresponding to *manojava* which may be rendered as "impelled by mind", "of the nature of mental impulsions", or "as swift as mind". The other, represented by *Dh(P)* 1b and *Aṅgu* 1b give *manomayā* (or an Indian equivalent), "mind-made". As regards the correspondences to *Dh(P)* 1f, there also appear to be basically two traditions: *Dh(P)*, *PDh* and *Aṅgu* on the one hand, which speak of the wheel following *pada* (interpreted as the hoofs of the oxen in *DhA*, and 'track' in *Aṅgu*); an the remaining versions which speak of "the wheel rolling over and killing (or breaking off the head of) [the evil-minded]". Version V(*it (C)*) f, however, does not fit into either group too well, though it could be close to the Pali tradition

Professor Mizuno, in his "On the Old and New of the *Dharmapada* (in Japanese) "[176], having examined all the Chinese versions quoted above, arrived at the following conclusions as regards those corresponding to *Dh (P)* 1b:

(1) The Pali verse represents the oldest version. The original *-mayā* in *Dh(P)* 1b was eventually transformed into *-javā*, probably through the following process: *maya —> vaya —> vaja —> java.*

(2) Among these Chinese versions, *Aṅgu* is a faithful translation of *Dh(P)*, while *Dh(C), DhAv(C), Udv(C1), Udv(C2), Tzy Ai, Šari, EĀ, It (C)* and *MVŠ*, can all be considered as renderings of forms of *mano-maya* . In contrast, *OldMVŠ1*,

OldMVŠ2, and *MulsarV(C)* are renderings of forms of *mano-java*. . *MulSarVB* is unclear in this regard. This means, according to his statements in "A Comparative Study of the *Dharmapadas*"[177] (probably the English abridged version of this Japanese article), that "[Of the] twelve versions ... in the Chinese translations, nine of them give the meaning of '*manomaya* ', and three of them connote the meaning of '*manojava* '. The verses which indicate the meaning of '*manojava*' are in documents of *Vinaya* and *Abhidharma* belonging to the Sarvāstivāda school. No other documents of other schools denote such a meaning. "

With regard to 1*f* Mizuno is very brief. While noting the variant *vahaṇe pathi* in *Dh(Gr)*, he considers the Pali form *vahato padaṃ* to be the correct one. He also notes that in 2 Chinese versions, *OldMVŠ1* [178] and *MulsarVB* [179], the last *pāda* reads 輪道轢殺 ([as] 'the wheel on the path rolls over and kills') and 輪斷其頭 ('[As] the wheel cuts off the head) respectively. As *Udv(Tb)* too agrees with these, he considers that the Sanskrit version here represents a later interpretation.

The reason for Mizuno's statistics here for those versions corresponding to *Dh(P)* 1b is that he takes 心使 as a rendering of '*manomaya* '. In this connection, Brough[180] too, noticing that "the reading *manomaya* is isolated, against *manojava* of the other versions", remarked that "here [the *Dh(C)*] rendering 心使 ('mind-caused') can reasonably be thought to translate *manomaya*, but hardly 'swift as mind' ". However, we surmise that (1) 心使 in fact translates *manojava* rather than *manomaya* ; and that (2) *manojava* need not necessarily be rendered as 'as swift as mind', though admittedly this is one acceptable rendering - it can and should in this case be rendered as 'mind-impelled' or 'are mental impulsions'.

使 , primary having a causative sense, means 'to make (do something)', 'to cause (something to happen)', 'to order', 'to impel or drive (as in 驅使 . 使馬 in classical Chinese means 'to ride and control a horse')', 'to employ', etc. Accordingly, 心使 can reasonably be rendered as 'mind-impelled' or 'mind -incited' or 'mind-driven'. This term most probably translates '*manojava* '. Note that the sense of 'driven forth' or 'expelled' is also evident in '*javita* ', as in the sentence in *Lalitavistara* 337.10: 'svāmaṃ drakṣye duḥkhenartaṃ bahu-vividha-javita-ravitm..' for which Edgerton[181] suggests the rendering (citing the Tibetan in support) : 'I myself shall see him tormented with pain, and with many and various shrieks uttered (expelled)'. Professor Palihawadana also has demonstrated that *jūta* , from the same root √*jū*, has the sense of 'spurred on' in certain usages in *R-Veda*. Thus, *R-Veda* 3.53.9: *mahān ṛṣir devajā davajūtaḥ* - 'The great rishi *spurred on* by gods'. For other references, seehis "The Indra-cult as Ideology" in *Vidyodaya Journal of Arts, Science and Letters* Vol. 9, January 1981 p.109ff with footnote 331.

That 心使 in *Dh(C)* translates *manojava* rather than *manomaya* can also be inferred from the fact that the same term is found in both *Udv(C1)* and *Udv(C2)*, both belonging to the Sarvāstivāda in whose versions (both Sanskrit and Chinese) of the stanza, *manojava* is always attested. The whole stanza in *Udv(C1)*

is in fact *verbatim* identical with that in *Dh(C)*. The *Udv(C1)* version gives essentially the same, 心所使 , which is passive: 'impelled by the mind'.

We are fortunate that among the Chinese versions, two are renderings from Shyuan Tzang(versions VIII and XI above . Since Shyuan Tzang's renderings are generally consistent, representing as they do the 'New translations" (as opposed to the 'Old translation' and 'Ancient translation' before him) we can check them against other similar renderings in his various translations. Of the two, the *itivṛttaka* (本事) version gives 意所使 , 意 being Shyuan Tzang's rendering of *manas*), i.e. exactly the same 2 characters 所使 as in *Udv(C2)*. The other, the *MVŚ* version, gives 意所引 which may be rendered 'induced by mind' or 'incited by mind'. It is true that in *AKB(C)*, *MVŚ*, etc., Shyuan Tzang consistently renders *manojava* as 意勢 , 'mental impetuosity' or 'mental force'. But this is always in the context of *manojava* being a technical term referring to a unique power of the Buddha. Once again, since both works are known to be Sarvastivadin, the 2 renderings must *ipso facto* be considered as those of *manojava*.

In addition, the fact that we have 3 Chinese translations of the *Abhidharma-mahāvibhāṣa-śāstra* is also helpful. Paramārtha's second translation of the *śāstra* here gives 意駛 , where 駛 definitely means 'going speedily' (like a horse). This definitely translates *manojava*. This means that 意所引 in Shyuan Tzang's translation of the *śāstra* must also translate *manojava*. Ideographically, 駛 conveys the idea of an envoy (official) on a horse. In this respect it is similar in signification to 使 which originally conveys the idea of a high official employing low officials. It seems possible that the Chinese translators of *manojava* understood the signification of this Indian term to be the impetuous control and swift driving of the mind. The fact that 駛 and 使 ideographically look very similar and that they are homonyms mean that they could get easily interchanged in the hands of the copyists. In this connection, we may also note a similar understanding expressed in the Tibetan commentarial tradition : "'Swift' is understood when the principal mind and mental factors are compared to a king and his retinue. The king's orders are immediately carried out by the retinue.'[182] The most decisive evidence comes from the oldest translation of the *Mahāvibhāṣa*, which gives yi jy where jy cannot mean anything other than 'speed' or 'speediness', corresponding to *java*.

That these 2 renderings cannot be those of *manomaya* can also be inferred from the fact that Shyuan Tzang invariably renders *manomaya* as 意成 or 意所成 ; never 意所使 or 意所引 . Some examples are: *AKB (C)* (9p.25c, 65b, 55a), *SPŚ* (p.386b), *Siddhi* (p.45a), *MVŚ* (p.699a, 699b, 700a, 431c). As a matter of fact, none of the scriptural renderings given in *JSD* for *-maya* has anything corresponding to 使 .

As regards inference (1) of Professor Mizuno above, it may be stated that

there seems no need to conjecture a multi-stage process of corruption involving such a process as metathesis, etc. . In *Dh(Gr)*, there are numerous instances where a Gāndhārī containing a 'y' finds a corresponding Pali form having j in the corresponding place. The reverse is hardly observed. A few examples, picked up more or less at random, are as follows:

Dh(Gr)	***Dh(P)***
1b yacca	*393b jaccā*
2b ayiṇa	*394b ajina-*
41b viyidaviṇo	*422b vijitāvinaṃ*
46c viraya	*412c virajaṃ*
60b śudhayiva	*375f suddhājīve*
180d jaya-paraya'a	*201d jaya-parājayaṃ*
194c sañoyaṇo	*Ang. IV 150c saññojanā*

Such examples are so numerous that there seems no reason why the contrary of Professor Mizuno's conjecture cannot be the case: *manojava —> manomaya*.. In any case, the term '*manojava*' is certainly not a rare one in Buddhist literature, both Pali and those of the northern schools. Thus, in *Vimānavatthu*, we have: "*manojavaṃ gacchati yenakāmaṃ*", and "*sobhanti assāpi cime manojavā*. In *Jātaka*, we have: "*somayāgo manojavo*", and "*manojavo yenakāmaṃ gato'smi*". In the literature of the northern schools, *manojava* refers to one of the unique powers of the Buddha. Thus, in *AKB* (p. 425), we have: *manasa ivāsyā java iti manojavā gatir buddhasyaiva nānyasya/ sudūramapi deśaṃ cittotpādakālena gamanāt//*

In the absence of sufficient Indian versions of the *Dharmapada*, it is often not very profitable to speculate on the 'original' form of a given stanza, and as stated above we do not propose to do so here. But if we consider this issue doctrinally, we might even be able to say that *manojava* could even be more acceptable than *manomaya* as the authentic form. The whole verse, together with the various commentarial versions, is one which emphasizes the neccessity of *karma* and *vipāka*. , with the commentaries further stressing the promptness in experiencing the fruition (see the Chinese versions given below). The stanza must have been used, as in the *Mahākarmavibhaṅga*, along with the commentary stories in illustrating the *karma* doctrine. But while the supremacy of the mind certainly forms the central emphasis of the Buddhist *karma* doctrine, no school, other than the Mahāyāna *Vijñānavādins* , would go so far as to speak of *dharmas* being of the essence of mind, such as conveyed in the term '*manomaya*' Brough[183], contrasting the two terms - *manomaya* versus *manojava* - remarked : "This reading [*manojava*,] obviously reflects the *kṣanikavāda* nature of all *dharmas*, while the Pali *manomaya* seems almost to imply a *Vijñānavāda* view." However, *manojava* does not necessarily imply a *kṣanikavāda* view. Rather, it quite appropriately conveys the idea of *karma* being

mental impulsion. This is comparable to the Pali *Ābhidhammika* doctrine that *javana* (from the same root √*ju*, to hurry, incite, impel), in the process of perception, represents the stage at which *kamma* is produced.

It is instructive here to examine the Pali commentarial explanation[84] of the first two *pādas*: '*manopubbaṅgamā dhammā, manoseṭṭhā manomayā*'. Here, *dhamma* is taken to mean *nissatta nijjīva dhamma*, referring to the immaterial *khandhas* (*vedanā, saññā, saṅkhārā*). First, it is explained that *dhammas* are *manopubbaṅgamā* (mind-preceded) in the sense that they have mind as their generative condition (*uppādapaccaya*). Accordingly, as Professor Palihawadana[85] complains, Brough's reference to *Vijñānavāda* view may not seem justified. Perhaps the Pali commentator(s) here was in fact struggling to avoid such an implication, even though it is hardly instructive to assert simply that *dhammas* are 'made of mind' because they are mental. It would be a kind of tautology. But, coming to '*manomaya*', the *aṭṭhakathā* actually says that *dhammas* are *manomaya* in as much as they are produced out of *mano*, in the way that wooden things are made out of wood. This is no more the earliear notion of being *conditioned*, but of substantial *production* (like a bowl produced from wood).This cannot be anything other than a form of *Vijñānavāda* ! Following this line of interpretation, we may arrive at an inconsistency: What is mind-preceded is certainly not something made of mind as a wooden thing is made out of wood. Now, it could be that the above commentarial explanations were not from one single source .The compiler (Buddhaghosa or otherwise) could have just faithfully recorded some traditional explanations from divergent sources which he took at the time to be proper explanations. This may be the reason for the inconsistency. The explanation of *dhammā* here as mental states is also not an appropriate one: This verse is clearly meant to convey the doctrine of *karma-vipāka*, and *vipāka* is certainly not all mental.

There may be another possibility: Such an inconsistency could be a betrayal of the fact that in ancient times, even in the Theravada tradition, there could have been a reading of *manojava*, either anterior to or concurrent with the reading *manomaya*. A reading like *manojava* - 'mental impulsion' or 'mental incitation' would in fact fit in well with the notion that *dhammas* are mind-preceded, or that mind is the generative condition of *dhammas*.[186], In this connection, we may note the claim by both Roth[187] and Shukla[188] that the text they edited, *PDh* (which give the reading *manojava*), is linguistically older than *Dh(P)*.

In drawing the above inferences, Mizuno also seems to have failed to take note of the fact that, with regard to *Dh(P)* 1f, in the 12 Chinese versions quoted, only 1 (*T17* p.664a) agrees with the Pali: 如輪隨跡 ('As the wheel follows the track'; *padam* is taken to mean 'track') and 1 is close to it: 輪因牛轉 ('As the wheel turns because of the oxen'). All the rest including *Dh(C)* - which he

believes to be a translation from *Dh(P)* - suggest a worb with a *verbal signification* here, meaning 'to roll over' (轢) or 'to roll over and kill' (轢殺), or "to cut or break off" 斷). It is therefore possible that, the original Indian word here could have been something of the form corresponding to *vahati*, possibly a contraction from the Prakritic form *vadhati* or to √*vṛh* [189], in *lieu* of the Pali *vahato.*

The parallel stanza in *Udv(C2)* gives this *pāda* as : 車轢終于轍 'As [the sinner] is run over by the cart and dies (jung) on the track.' .This suggests that 轢 is to be understood as 轢殺 ('to roll over and kill'). The Chinese commentaries of *DhAv(C)* and *Udv(C1)* too, commenting on the identical *pāda*, both clearly speak of an evil-minded man being run over and killed by a caravan of carts on the track of the road (See below). Moreover, the locative particle 於 or 于 in several of these versions, including *Dh(C)* would seem to be in agreement here with *Dh(Gr)* which has *pathi*, in the locative, rather than with *Dh(P)*. The relevant portions of the two commentarial stories are as follow:

1. ***DhAv(C)*:**

In Śrāvastī, king Prasenajit offered a feast to the Buddha. After the feast, the Buddha preached to a large crowd of people, among whom were two companion merchants. One thought of the Buddha as like a king, and his disciples the loyal ministers. The other thought that the king was a fool to want to serve the Buddha: The Buddha, like a bullock that draws the cart (the disciples) here and there, had no virtues whatsoever which merit such royal respect. This evil-minded merchant subsequently was caused by spirits to be drunk at night, with burning pain in the body. He then went out to lie down "*in* the winding cart *track* (轍中). In the morning, he was "*run over* and killed (轢殺) by a caravan of five hundred wagons".

The other good-hearted merchant eventually became a king, and offered a feast to the Buddha and his disciples. The Buddha on this occasion, explained to him: He became a king now as the karmic fruition of his good thoughts on the former occasion. On that same occasion, his evil-minded companion thought ill of the Buddha and his disciples, thereby sowing the seeds of being run over and killed by carts

2. *Udv(C2)*

Two beggars in Śrāvastī went to the sangha to beg for food. One, out of jealousy, gave rise to the following evil thought: "If I in future should become a king, I shall use a cart-wheel to *run over and break off* the heads of these ascetics (當以車輪轢斷爾許道人頭). The other beggar, on the other hand, thought as

follows: "If I in future should become a king, I shall make offerings to all these nobles, so that they will never be hungry or thirsty."

Subsequently, the evil-minded beggar went out to the side of the road, with his stomach filled and fell to sleep on the road. A caravan of several hundred carts ran over him, breaking off his head. The other beggar, after his food, went out to sleep under a tree. It so happened at that time that the king of the country passed away, and the officials were in search of a candidate for the throne who must display the required auspicious signs. These officials found the beggar sleeping under the tree. They noticed that even though the sun had moved, the tree-shade removed stationary, covering this man like a canopy. Thereupon, he was picked to be the new king.

The above two stories thus make it unmistakably clear that the *pāda* of *Dh(C)* is connected with the same tradition which speaks of an evil-minded person being run over and killed (or having his head broken off) by the wheel of a cart(s). The stories belong to the same tradition as that of *Mahākarmavibhaṅga* and the Tibetan commentary.

In the *DhAv(C)* story, the words in *italics* are those occurring in the last *pāda* of the stanza: 車轢於轍, which is identical with that in *Dh(C)* 9.1*d*. They suggest how we should understand the *pāda*: Clearly, 轢 corresponding to *vahato* here is to be understood as 轢殺 "roll over and kill" or 轢斷, "roll over and break off". The corresponding stanza in the older version of the *Abhidharma Mahāvibhāṣa* (*T28* p.281b) precisely reads like this: 輪道轢殺, `[as] the wheel *rolls over and kills* [on] the path'. (Regrettably, the Chinese language does not have a definite morphology to enable us to be absolutely certain about such things like case-endings and verb declensions). It is clear at any rate that 轍 (track) here probably translates *pada*, for in *Dh(C)* 26.18*a* corresponding to *Dh(P)* 254*a*, we also have 轍跡 where the Pali has *padam*. `In the track' therefore could suggest possibly *pade* - cf. *Dh(Gr)* 201*d pathi* (also locative; and the *MVŚ* version which has 輪道, 'wheel [on] the path').

We may now conclude as follows:

1. An examination of all the extant versions of the stanzas corresponding to *Dh(P)1* reveals that, broadly speaking, there are 2 groups as regards the wording of 1b and 1f. This is of course not to assert that the extant versions belong to only 2 Buddhist sects; but that among the Buddhist sects some seem to have preserved one wording, and others the other. Accordingly, we may say that these two *pādas* serve as signposts for the distinction of the one group from the other.

2. 心使 in *Dh(C)* 9b (corresponding to *Dh(P)* 1b) does not translate

as signposts for the distinction of the one group from the other.

2. 心使 in *Dh(C)* 9b (corresponding to *Dh(P)* 1b) does not translate
manomaya, but a form of *manojava*.. The translators of Buddhist texts in ancient China seemed to have understood *manojava* as signifying 'mental impulsions.

3. *Dh(C)* 9f (corresponding to *Dh(P)* 1f) belongs to the same tradition as practically all the textual traditions of the northern schools. These traditions share a similar commentarial story of an evil-minded person being run over and killed by the cart-wheel. *Dh(P)* 1f and *Aṅgu* alone, have the reading *manomaya*..

4. *Dh(C)* 1b and 1f, taken together into consideration, therefore constitute yet another indication that probably *Dh(C)* was not a direct translation from *Dh(P)*.

4.2.2 Other counter-indications

Apart from the first stanza, the following are some other important counter-indications:

(1) Some 38 stanzas occur in *Dh(P)* only, and not *Dh(C)* (Those in brackets have their parallels in the chapters outside the core 26 ch.): 30, 34, 71, 123, 124, (128), 130, 131, (135), 145, 167, 168, 171, (177), (186), (187), (203), (204), 205, 208, 213, 215, 235, 236, 252, (294), (295), (297), 300, 342, 343, 348, 357, 358, 359, 389, 415. Mizuno[190] would presume that these were originally in *Dh(C)*, but were left out owing to the translators' inability to decipher them. But we cannot be too certain about this. For one thing, it is to be noted that the total number of stanzas for the core 26 chapters is about 502, which is almost exactly that (500) of the original of *Dh(C)* as stated by Jy Chien; it seems very likely that Jy chien had restored the stanzas originally which was omitted in the first translation. An indication of this is that amidst the tetrasyllabic stanzas there are pentasyllabic ones corresponding very well with their parallels in *Dh(P)*: e.g. 35.7 (~ *Dh(P)* 388), 25.1 and 25.2 (~ *Dh(P)* 241, 242), 26.5 (~ *Dh(P)* 241), and nearly all the pentasyllabic stanzas of ch.16 (~ *Dh(P)* '*Sahassa*'), etc. Moreover, some stanzas having close parallels in *Dh(P)*, though not occurring in the 26 chapters, are found in other chapters like '*Anitya*': e.g. The parallel for *Dh(P)* 128 is not found in the corresponding chapter 'Evil Deeds', but = 1.19 in 'Impermanence'. In such a case, though, one can still explain, as Mizuno usually does, that Jy Chien during his revision, though coming across this omitted stanza, probably had difficulty in locating is immediately in its proper place; hence it was not restored. However, consider the following cases: (i) The parallel for *Dh(P)* 30, though absent in the corresponding Chinese chapter, occurs under the corresponding title head ('*Apramāda*') in *Udv(Sk, C1, C2)*. Now if Jy Chien had revised *Dh(C)* on the basis of *Udv*, he could hardly have any difficulty in locating the stanza in its original place (assuming that it did exist there in the first place). Similarly for the parallel for *Dh(P)* 123, occurring as 32.28, and also under the same title head '*Pāpa*' in *Udv(Sk, C1, C2)*. (ii) In ch.18 corresponding to *Dh(P)* '*Daṇḍa*', the parallels for *Dh(P)* 136, 145, are among those absent. Yet 136 ~ *Dh(C)* 13.14 and 17.2, and 1.45 = *Dh(C)* 14.6. What is more, these 3 Chinese stanzas being all tetrasyllabic, are most likely an integral part of the first translation, and not subsequent addition or restoration. They belonged quite properly where they are found, and were not restored with Jy Chien's effort of locating them. The same may be said of the parallels for *Dh(P)* 172, 173 which though absent in the corresponding Chinese chapter (21), occur as 10.15 and 10.16 respectively.

(2) Some 110 stanzas occur in *Dh(C)* only, and not *Dh(P)* (those in brackets have some degree of correspondence): 9.3, 9.4, 9.15, 9.16, 10.10-12, 10.19, 11.7-8, 12.3, 13.13, 13.17, 14.5, 14.11, 17.7-8, 17.11-12, 17.15-16, 17.8-19, 17.22, 18.10, 18.14, 19.12-14, 20.4, 20.11-13, 21.1-2, 21.5-7, 21.9-11, (21.13), 21.14, 22.4, 22.6-

8, 22.12-13, 22.19, 23.5, 23.8-9, 23.11, 23.13-14, 24.12, 25.1-2, 25.17-26, 26.15-16, (27.13), (27.14), 28.12-13, 28.17-18, 28.23-18, 29.5-6, 29.10, 29.12, 30.10-11, 32.4-6, 32.13, 32.16, 32.20-21, 32.23, 32.29, 32.31, 34.23-28, 34.30-32, 35.6, (35.14). While it is not impossible that some of these stanzas were later on added by Jy Chien, here too we cannot presume that it was always the case. It is noteworthy that most of them are in fact tetrasyllabic, and some of them, though pentasyllabic, occur together with other pentasyllabic stanzas which have close parallels in *Dh(P)* (The whole of chapter 32, for instance consists of pentasyllable stanzas). Moreover, as we have remarked earlier, we cannot always assume that assume that among these stanzas those whose parallels are not traceable in *Udv* must have been derived from the 700-*gāthā* version - for, we know nothing about the structure and content of this text in relation to *Dh(C)*.

(3) Many of the *Dh(C)* stanzas differ in part from their parallels in *Dh(P)*, and such differences cannot always be readily explained away as the result of the translators' misunderstanding of the Pali. Here are some of the examples:

(i) Against *sithilaṃ* of *Dh(P)* 346*b*, *Dh(C)* 32.15*b* has 'Deep and firm', corresponding to *susthiram* of *Udv(Sk)* II 6*b*, and also probably *sukhumaṃ* of *PDh* 144*b*. This has already been discussed in detail (*supra*, 2.2.2).

(ii) *Dh(P)* 50 has *katākataṃ* in *b* and *katāni akatāni* in *d*. correspondingly, *Dh(C)* 12.8 has 作不作 (=*katākata*) in *b* and 正不正 (=*samāni visamāni*) in *d*. All the Indian versions (*PDh* 314, *Dh(Gr)* 271, *Udv(Sk)* XVIII 9; also *Udv(C2)* 10 p.78a) excepting that quoted in the *Mūlasarvāstivāda Vinaya* (*kṛtānykṛtāni ca*)[191] support the reading of *Dh(C)* 12.8*d*. *PDh* in fact has two parallel stanzas; 309 practically identical with *Dh(P)* 50, and 310 with the two terms concerned appearing as *samāsamaṃ* in *b* and *samāni visamāni* in *d*. From the Chinese sources[192] too, apparently only the **Vinaya-mātṛkā sūtra*[193] of the *Pūrva-sthaviravāda* school supports the reading in *Dh(P)* 50*d*. Hence, one cannot easily dismiss the difference in *Dh(C)* as a 'misunderstanding'. Similarly, *Dh(C)* 15.5*a* which has 從正, agreeing with *PDh* 89*a* and *Udv(Sk)* XIX 3a (*samatāṃ gatāni*) and differing from *Dh(P)* 94*a* (*samathaṅ-gatāni*), needs not be a misunderstanding.

(iii) *Dh(P)* 302 has 6 *pādas*, and mentions *addhagū* ('traveller'). *Dh(C)* 35.11 agrees with *Udv(Sk)* XI 8 and *Dh(Gr)* 262 in having instead 4 *pādas*, without mentioning *addhagū*. The last *pāda* of *Dh(C)* reads, 'of all hardships, existence is the greatest', thus more or less agreeing with *Udv(Sk) duḥkhās copacitā bhāvāḥ* (The older variant reading is *duḥkhānupatitā bhāvāḥ*. *Dh(Gr)* here reads *dukhanuvadida bhava*). *Udv(C1)* (practically = *Udv(C2)*) actually borrows the *Dh(C)* stanza, though in the commentary it seems to explain the last Skt line of *Udv(Sk)* (see note 17 for the English translation of the stanza). Brough[194] seems rather unusually kind to the

Pali tradition here to remark that "It seems very probable that in this respect the Pali shows the older form". Be that as it may, since the number of *pādas* and the mention of *bhāvāḥ* instead of *addhagū* are supported by other versions, one cannot regard this *Dh(C)* rendering as a misunderstanding of *Dh(P)* 302.

(iv) *Dh(C)* 27.12 differs from *Dh(P)* 267 with regard to *a* and *c* . *Dh(P)* 267a has *puññañ ca pāpañ ca* (so also Udv(Sk) XXXII 19), while *Dh(C)* 27.12a gives "bad and good", just the opposite order. This in itself may or may not be significant: That is, it coild just be incidental. The translator possibly thought that evil was the first to be abandoned, in which case, the original order could well be the same as as *Dh(P)* 267a.On the other hand, cf. the idea of *bāhitapāpo ti brāhmaṇo* (*Dh(P)* 388; similar in *Dh(Gr)* 160, *Udv(Sk)* XI 15a, etc), and *pāpani parivajjeti... munī tena pavuccati* - the emphasis in such context does seem to to definitely on removing *pāpa* . Morover, we may also note the following 3 parallel verses:

*Udv(Sk)*XXXIII 8c-f	*yas tu vāhayate pāpāny* *aṇusthūlāni sarvaśaḥ* *vāhitatvāt tu pāpānāṃ* *brāhmaṇo vai nirucyate*
Mvu	*yo ca kāmāṃ ca pāpaṃ ca* *'dhikṛtvā brahmacaryavāṃ* *niḥśreṇībhūto sa prajño* *sa vai bhikṣū ti vuccati*
PDh 236	*yo tu śameti pāpāni* *aṇutthūlāni sabbaśo* *śamaṇā eva pāpānāṃ* *śamaṇo ti pravuccati*

In the first line of all the 3 versions, there is no mention of giving up merit - only that of *pāpa* . All these do not necesarily imply that *a* of *Dh(C)* is closer to those of these versions rather than *Dh(P)*, but that possibly the Dh(C) order is not merely incidental.

With regard to the third *pāda* , however, the difference is definitely significant. Here, *Udv(Sk)* XXXIII and *PDh* both mention the banishing of *pāpa* again ; the former also noticably has *prajño*, like *Dh(C)* 27.12c. Tomomatsu (*loc. cit.* p.284) in fact highlights this difference (though for a different purpose than ours) as a "rare" one: " *Fixons maintenant notre attention sur la différence qui existe entre stance pâlie et la chinoise. Les deux premières lignes et la dernière sont idetiques, mais la troisième n'est plus conforme. Il est rare de trouver une telle variation entre deux versions authentiques. Je ne puis en donner la cause. Je puis dire seulement que cette différence existait dès une époque très ancienne, au plus tard au II^e siècle p.C.*"

(v) For *Dh(P)* 385c *vītaddaram*, *Dh(C)* 35.3c has 'detached from sensual craving', agreeing with *Udv(Sk)* XXXIII 27 *vīta-rāga*. Brough (p.185f) regards *vikada-dvara* of *Dh(Gr)* 35 as derivable from *vigata-jvara* ('free from fever'), which seems to be supported by *PDh* 40 *vīta-jjara*, Hence, the *Dh(C)* rendering here would seem not to be simply a misunderstanding of the Pali - The original here itself must have been different from the latter. Note also that this stanza is tetrasyllabic.

(vi) For *Dh(P)* saman 142a and *PDh* 196a samam, *Dh(C)* 19.13a has *dharma* (法) , agreeing with *Dh(Gr)* and all the *Skt* and Chinese versions.

(vii) For *Dh(P)* 284*b* *anumatto narassa nārīsu*, *Dh(C)* 28.10*b* has: 'Mutual passionate attachment [still remaining] between *relations*'. The Chinese here is not necessarily a mistranslation, as it is supported by *narassa ñātisu* of *PDh* 362*b* (*Roth* : 363*b*) and *narasya bandhuṣu* of *Udv(Sk)* XVIII 4*b*.

(viii) Corresponding to *Dh(P)* 47, 48, *Dh(C)* also has two parallel stanzas, 12.14, 12.15. But whereas the two Pali ones are identical for *a* and *b* (*pupphāni h'eva pacinantaṃ vyāsattamanasaṃ naraṃ*), in the two Chinese ones they are quite different - it is near impossible that the same translator should have rendered the identical line so differently. Another example of this kind is to be found in *Dh(P)* 179*d* and 180*d* , corresponding to Dh(C) 22.1*d* and 22.2*d* . Similarly the line *adhigacche padaṃ santaṃ* occurs in one and the same chapter ('*Bhikkhu*') in 368*c* and 381*c*. But in the corresponding places of the two parallels in *Dh(C)* - 34.7*c* and 34.21*c*, (also in the same chapter)- we have two different lines: 'Deep into concentration and insight', and 'Attain to quiescence" respectively. Yet we cannot simply explain the difference in such instances as resulting from a 'free rendering', particularly when we can observe many very parallel renderings in chapter 9 for identical or nearly identical Pali parallels (e.g. *Dh(P)* 1 and 2, and the other '*Yamaka*' stanzas).

(ix) In several instances, two similar or contrasting stanzas find only one parallel in *Dh(C)*. Eg: for *Dh(P)* 127 and 128; only one Chinese parallel, 17.21, occurs for 127. The parallel for 128 occurs in 1.19 - i.e. outside the core 26 chapters. Similarly, for *Dh(P)* 129 and 130, we have only *Dh(C)* 18.1 corresponding to 129 *PDh* and *Udv(Sk)* also have only one parallel - for 130); for *Dh(P)* 131 and 132, we have only *Dh(C)* 18.2 corresponding to 131. It is most unlikely that one of the two was left out owing to any difficulty on the part of the translators, the two being so

similar in each case. The reverse is also observed: In the same chapter on 'Heedlessness', 2 stanzas 10.16, 10.18 correspond to *Dh(P)* 173 (Note that both Chinese stanzas are tetrasyllabic).

(x) In some chapters, the order of some of the *gāthās* between *Dh(C)* and *Dh(P)* do not agree in the proper sequence. Thus,the last stanza of *Dh(C)* 25 corresponds to the first stanza of *Dh(P)*XVII. Similarly, *Dh(C)* 10.12 and *Dh(C)* 10.13 corresponding respectively to *Dh(P)* 5.13 and *Dh(P)*5.12; *Dh(C)* 18.11, 18.12, 18.13, corresponding to *Dh(P)* 143, 144, 142; and *Dh(C)* 22.9, 22.10, 22.11, corresponding to Dh(P) 184, 185, 183.

(xi) In some instances, the order of 2 *pādas* is reversed, in comparison to the Pali parallels, for no reason of necessity (no metrical restriction in Chinese *gāthā*). Eg: 30.11*ab* (~ *Dh(P)* 316*ba*), 34.16*ab* (~ *Ph(D)* 375*fe*), 14.6*ab* (~ *Dh(P)* 80*ba*), 18.1*ab* (≈ *Dh(P)* 129*ba*). In 18.7, the order of the 'misfortunates' differ from that in *Dh(P)* 139.

(xii) In some instances, though the stanzas of the two texts on the whole correspond, the similes employed or items enumerated are different. Eg: *Dh(P)* 401 (~ *Dh(C)* 35.19), *Dh(P)* 392 (~ *Dh(C)* 35.10). In *Dh(C)* 18.4 and *Dh(P)* 134, though the 'gong' simile occurs in both stanzas, the simile is used rather differently . For the 4 things that beset a heedless man, *Dh(C)* 30.4 has 'sensual indulgence' as the 4th, differing from *Dh(P)* 309 which, like other versions, has 'hell'.

(4) There are some instances which suggest the possibility that the original of *Dh(C)* is neither *Skt* nor Pali, but an other Prakrit (probably close to Pali). Some examples are given below:

(i) *Dh(P)* 95*bc* reads *indakhīlūpamo tādi subbato, rahado va apetakaddamo.* But *Dh(C)* 17.6*bc* give: 'Immovable like a mountain, the true man (真人 normally translates *arhat* or *arhant*) is taintless'. Now, *Udv(Sk)* XVII*b* has *tāyī kīlavad aprakampayah* and the *Mūlasarvāstivāda Udv* has *indrakīlapratimo na kampate*, both as far as the verb is concerned, agreeing with the Chinese. Besides, the simile (mountain) there is different, so that *Dh(C)* needs not be considered a misunderstanding of the Pali. In *c* 'the true man (*arhat*)' also is unlikely to be a misunderstanding of *rahado* ,since in *Dh(C)* 14.9*a* we have 'Just as a deep pond' corresponding perfectly to *yathāpi rahado gambhīro* of *Dh(P)* 82*a*. Moreover, corresponding to *Dh(P)* 164: *Yo sāsanam arahataṃ*, we have in 20.8*a* 'according with the teachings of the True Man 如真人教 ' showing clearly that 'True Man' corresponds definately to *arahant.* We may also note that the title of Dh(C)15, 羅漢品 properly corresponds to *Dh(P)7 Arahanta* . It seems therefore to imply the possibility that in the language of the original of *Dh(C)*, the form *raha* is equivalent to Pali *araha* (cf. *PTSD* p.567, on *rahas.* In Sinhalese too, one has the corresponding term *rahat*). If so, it also incidentally indicates that the original is definitely not Sanskrit, but a Prakrit bearing such a characteristic.

In fact, *rahat / rahant* can be considered a case of apheresis: *araha(n)t* -> *raha(n)t* . There are many examples of such apheresis. Dhadphale (*Dhadphale*,. p.228f) points out a few more: *vaṭaṃsa* for *avaṭaṃsa* (*Vin* II 153), *gini* for *agni* (*J* IV 36), *bhujissa* for *abhujissa* , *sithila* for *asithila.* Other examples are given by M. Mallik (Malik M ' *Apheresis in Pali* ' , *Viśveśvarānda Indological Journal*, Vol. V Sept 1967, pp.195-7).

(ii) Another similar instance is *Dh(C)* 34.14*ab*, corresponding to *Dh(P)* 374*ab* which reads *yato yato sammasati, khandhānam udayavyayaṃ. Dh(C)* here has: 'One should subdue the five skandhas; and overcome the mind to be like water' (cf. *udakavaya* of *Dh(Gr)* 56*b* and 317*b*), which seems to suggest a term in the form *udakaviya* or some such Prakrit equivalent. This is unlikely to be a 'misunderstanding' of the Pali *udayavyaya*, for this same term also occurs in *Dh(P)* 113*d*, corresponding to which *Dh(C)* 16.14*d* has 成敗 - 'rise and fall'. This therefore constitutes another significant indication of the possibly Prakritic nature of the original of *Dh(C)*[195].

(iii) Yet another similar instance is *Dh(C)* 14.15*a* which has 'He who has cut off the five aggregates', corresponding to *kaṇhaṃ dhammaṃ vippahāya* of *Dh(P)* 87*a*. It is inconceivable that *kaṇhaṃ* was mistaken for *khandhaṃ*, as is clear from *Dh(C)* 34.14 quoted in (v) above. It suggests, rather, that the original of *Dh(C)* could have been a Prakrit in which the forms for what correspond to such *Skt* words like *skandha* and *udaya* can lead to an ambiguity in meaning between *kṛṣṇa* and *skandha* on the one hand, and *udaka* and *udaya* on the other. Another possibility would be that this original was an 'unpolished Pali' - i.e. Prakrit-Pali - version (and *ipso facto* older than *Dh(P)*), derived inconsistently or unsystematically from an older Prakrit, so that remnants like *udaka* (meant for *Skt udaya*) remain.

(iv) Other instances which also possibly constitute such indications are: the Prakrit equivalents of *dukkha* and *añña* of *Dh(C)* 35.32*a* and *d*, corresponding to *dugga* and *aneja* of *Dh(P)* 414*a* and *d*; the Prakrit equivalent of *saṃsāra-* and *anta-* of *Dh(C)* 12.17*a* and *b*, corresponding to *saṅkāra-* and *andha-* of *Dh(P)* 59*a* and *b*; *Dh(C)*26.18*c pāpa* corresponding to *Dh(P)*254*c pajā*, etc. (See our notes to the English tr. of the stanzas concerned.

4.3 The importance of *Dh(C)* for the comparative study of the *Dharmapada*

By way of conclusion, we would like here to make some observations on the importance of *Dh(C)* as a text for the comparative study of the different versions of *Dharmapada*, particularly the Pali *Dhammapada*.

First of all, we may say that the very existence of *Dh(C)* has some important implication for *Dh(P)*. As we have discussed above, *Dh(C)* (i.e. the core 26 chapter) is very closely related in form and content to *Dh(P)* - so closely related in fact as to lead some scholars to believe that it was actually a translation from *Dh(P)*. While we have not fully subscribed to this view, the fact of this close relationship is undeniable. Since *Dh(C)* was translated into Chinese as early as around 224 A.D., we may state, by virtue of this closeness, that at least by early 3rd century A.D., the form and content of the *Dh(P)* must have been substantially the same as we have it in the extant *Dhammapada*. Moreover, as the manuscript itself was likely to have existed a lot earlier, the antiquity of *Dh(P)* is thereby confirmed objectively as a historical fact.

On the other hand, in the preceding section, we have seen that several instances in the *Dh(C)* significantly indicate a possibility that the text might not have been in 'pure' Pali, but a kind of 'unpolished Pali', or Prakrit. This implies that the extant *Dhammapada* could be linguistically considered a 'polished' Pali version i.e. its Pali has been regularized at some stage, most likely in Sri Lanka, before the completion of the written Pali Canon. In this case, it becomes possible, as Brough has suggested, that the Pali text could have suffered a loss of some of the stanzas originally totalling 500 (as stated by Jy Chien), during the process of oral transmission. This is of course only one possibility. Another possibility equally worth considering is that the same or a very similar *Dh(P)* could have been shared by another school close to the *Theravāda*, such as the Dharmagupta or Mahīśāsaka - the Dharmagupta *Prātimokṣa* for instance, is practically identical with the Pali *Pāṭimokkha*. In this case, small differences in form and content between *Dh(C)* and *Dh(P)* become readily explicable. The total of 500 *gāthās* could also be conceived as the total preferred by such a school.

But whichever possibility we may choose, the fact remains that *Dh(C)*, being so close to *Dh(P)*, serves as a good reference to check on possible corruptions in the stanzas of the latter, or to arrive at a more satisfactory way - than that offered by *DhA*, especially if Brough be right that in some cases the errors had already fossilized when *DhA* was composed - of understanding a difficult or problematic stanza. (It hardly needs mention that the converse may also apply). Below, we shall offer a few examples to illustrate the point. Some, such as the problem of *sithilaṃ* in *Dh(P)* 346, and the last *pāda* of *Dh(P)* 1, have already been discussed above; other examples may be found in our annotations to the English translation.

(1) *Dh(P)* 397*b* : *yo ve na paritassati*
Udv(Sk) XXXIII 49*b* : *yo vai na paritasyate*

The Pali *paritassati* is ambiguous, being derivable from either √ *tṛṣ* or √ *tras*. The *DhA* takes it to be from the latter, and explains '*na paritassati*' as 'not become frightened because of craving', which could be a little baffling. Correspondingly, we find in the *DhA* the story that the Buddha uttered this stanza when the *bhikkhus* reported to Him that the arahant Uggasena claimed to have no fear. The *Udv(Sk)* form too would give the meaning of 'tremble'. D. Andersen[196], however, already sensed the problem, and suggested that "we had perhaps better to translate "he does not feel any desire", and take *paritassati* = *sa pari-* √ *tṛsh* afflicted by thirst......... the explanation by *DhpA* (1855) p.428: *taṇhāya na bhāyati* (he does not fear on account of thirst) and on several other passages in the commentaries is probably due to a confusion of those two verbs......". This insight of Andersen is indeed supported by the parallel stanza in *Dh(C)* 35.15*b* 不婬其志 'Does not vex his mind with lust'; as also by that in *Udv(C1)* (p.773b = *Udv(C2)*, p.799a), 亦不有熱惱 'And does not have feverish vexation'.

(2) *Dh(P)* 390 : *na brahmanass' etad akiñci seyyo*
yadā nisedho manaso piyehi,
yato yato hiṃsamano nivattati
tato tato sammati-m-eva dukkhaṃ.

Brough[197] has discussed at length the textual problems involved in the Pali stanza which he believes "must be seriously corrupt". He speaks in fact of "corruption on the grand scale of the present verse.....[which] has the appearance of a desperate attempt by a redactor to reshape a verse which he could not understand". His proposals, may be summarized as follows:

(a) *Hiṃsamano* was derived from an earlier *hi'ssa mano*.
(b) The interpretation of *sammati* "as a verb may be a modern misunderstanding". It is a noun, usually written as *sammuti*.
(c) *Dukkhaṃ* would appear to be an attempt to adjust the sense after the beginning of the verse had gone astray.
(d) *Nisedho* was originally in the optative, *nisedhe*.
(e) *Apriya*, as reflected in *TbUdv*, may have been the authentic form.
(f) Both *Dh(P)* and *Dh(Gr)* may have inserted a negative, the former in *akiñci* for *kiñci*, the latter in *yono* for *yadā*.
(g) *Seyyo* < **siyyā* < *siya* (to balance the optative *nisedhe*)

Let us now see whether the parallel version in *Dh(C)* could offer some hints

for the solutions to these problems:

Dh(C) 35.8:
If one is calmed with regard to the pleasant,
One's mind would attach to naught.
[The mind thus] having renounced and rectified,
One extinguishes all sufferings.

We note first of all that, the particle 'if' would make the verbs in *a* and *b* optative, and so Brough seems right for (d) and (g)[98]

Secondly, *Dh(C)* agrees with *piyehi* of *Dh(P)*, against (e) and (f). As there is no trace of any sense of *hiṃsa* in *Dh(C)*, and as the subject of our *c* seems quite clearly to be the mind (*mana*), Brough seems right also for (a). Our *d* agrees with the Pali in having a verb 'to extinguish' and the noun *dukkhaṃ*, quite in spite of Brough's (b) and (c) - If in fact *sammati* as a verb was a misunderstanding, it was certainly not a "modern" one. Finally, it may also be pointed out that the absence of a stanza in our text corresponding to *Dh(P)* 389 could lend support to Brough's criticism that *DhA* wrongly takes stanzas 389 and 390 together as a unit.

(3) *Dh(P)* 385*c'* reads *vītaddaraṃ visaṃyuttaṃ*. *DhA* explains *vītaddaraṃ* as 'He who is free of distress'. But the parallel stanza *Dh(C)* 35.3*c* gives: 'He who is detached from sensual craving'. This *Dh(C)* reading is supported by *Udv(Sk)* XXXIII 27 *vīta-rāga*, *Dh(Gr)* 35 has *vikada-dvara* which Brough regards as derivative of *vigata-jvara*, 'free of fever [of craving]', and thus would support *Dh(C)* . Similarly, *PDh* 40 *vītajjara*, being derivable from *vīta*-*jvara* would also conspire with the Chinese and other versions against the Pali commentarial interpretation.

(4) *Dh(P)* 371*b*: *mā te kāmaguṇe bhamassu cittaṃ*. The grammar of *bhamassu* has been controversial. Brough (*op. cit.* pp.194ff) discussed this at some length and suggested a supposed earlier reading *bhavassu*. However, the corresponding line of *Dh(C)* 34.11*b* reads 莫為欲亂 , 'Do not let desires disperse [your mind]', thus supporting Senart (*vide Brough*, p.195), D. Andersen (*op. cit.* p.192) and Palihawadana ('*Bhamassu* re-examined' in *Vidyodaya Journal of Social Sciences* Vol.I pp.83-89): I.e. their contention that in place of *bhamassu* there should have been a verb corresponding to the cor. 3 pl. caus. of √*bhram*, and the subject of the line should have been *kāmaguṇa*.

(v) *Dh(P)* 292*c* *unnaḷānam* is explained by *DhA* as: "Of those who are vain". But *PTSD* (p.138) explains the term as derived from "*ud* + √ *lal* to sport, thus meaning 'sporting, sporty wild', etc." Brough (*op. cit.* pp.279ff) critised this explanation as improbable, and offered a number of conjectures. Both *BHSD* (p.132) and Andersen (*op. cit.*, p.50) also explain differently from *PTSD*: 'arrogant', 'evil-do-

ing'. However the parallel line of *Dh(C)* 29.3*b* gives ... 伎樂 sporty', thus supporting the *PTSD* explanation, and we therefore have good reasons to understand the Pali term accordingly.

(5) In some cases, where within the *Theravāda* tradition itself, there is controversy over the interpretation of certain terms in a given stanza, a reading in the parallel *Dh(C)* version may offer useful hints for consideration. Thus, *Dh(P)*71*ab* *na hi pāpaṃ kataṃ kammaṃ sajjukhīraṃ va muccati*, which according to the Pali commentarial explanation (*sajju-khīraṃ va muccati*) would be rendered, "For a bad act done does not coagulate like freshly extracted milk". A.P. Buddhadatta[99] objected to the commetarial explanation: "All other translations and the commentary have taken *muccati* in the sense of 'curdle'....... but in Pali nowhere else have I seen this used for 'curdling', 'release' is the meaning generally given. Comparison here too seems incongruent when taken in the sense of curdling. Milk is immediately released when one milks a cow..... but the resulting of an evil action is not so." Accordingly, he translates, "Evil that is done does not immediately bear fruit as milk comes out at once."

The parallel lines in *Dh(C)* 17.13*ab* read: "Evil done does not immediately [bear fruit], as in milking a cow". This might at least in appearance lend support to Buddhadatta. On the other hand, according to the *Udv(C1)* commentary (see n.14 of our English tr. of the stanza) on this identical stanza, we are to understand the latter half as: "as in milking a cow [which does not yield curd immediately]". The *Sarvastivāda* version preserved in the *MVŚ*(p.393b) gives this sense without the slightest ambiquity: '[The effect of] evil done is not experienced at once; unlike milk turning into curd. It is like fire covered on top with ashes; a fool gets burnt only after stamping on it for a long time.'

This interpretation would also accord with the reading *sajjam chiram* of *PDh* 107 and *sadyaḥ ksīraṃ* of *Udv(Sk)* IX 17. Possibly, both significations of the Pali verb *muccati* - to be released and to coagulate - are intented in the stanza, as Andersen (*op. cit.* p.209) suggested.

The above examples should be more than sufficient to demonstrate the usefulness of *Dh(C)* for the comparative study of the Pali *Dhammapada* in particular, and of the different *Dharmapada* versions in general. Let us hope that, with our humble translation of the core 26 chapters of *Dh(C)*, future researchers, better equipped and informed, will be facilitated in some ways in this field of study.

Notes

1 *Brough* p.xvi

2 Nakatani H *A Sudy of the Subaşi manuscript of the Udānavarga* (Kyoto,1988)

3 *infra* 4.2

4 Beal S., *Dhammapada with accompanying Narratives , translated from the Chinese*. Reprint (Calcutta, 1952).

5 Beal, *op. cit.*

6 S. Lévi, 'L'*Apramāda-varga*; Étude sur les recensions des Dharmapada'. *JAs.* dixième série, tome XX, pp.203-94. (Paris,9 1912). In our translation of the stanzas, however we have differed from his renderings at several places (see the notes to our translation).

7 Robinson R., *Chinese Buddhist Verses* (London, 1954) pp. 13-15.

8 Willemen C., *The Chinese Udānavarga, translated and annotated*, *MCB* Vol. XIX (Bruxelles, 1978).

9 Just a couple of such instances: In *Dh(C)* 12.9c and 12.10c, it opted for 吾 which is the reading given in all the other 3 versions. However, this reading is hardly meaningful. In *Dh(C)* 13.3d, it opted for 由 , where obviously the *Taisho* reading of 猶 makes perfect sense, as supported by the parallel stanza *Dh(P)*, etc (Cf our notes for the stanzas concerned below).

10 Eg. cf. 281*b kāyena ca akusalaṃ na kayirā.* with *Dh(C)* 28.2*b* (running tr.: bodily-not-kusala-not-do).

11 *Brough*, p.180.
12 *ibid*, p.243.
13 *ibid, loc. cit.*

14 *Beal*, p.1 n.3.

15 See also *infra* ch 34, n.51.
16 *Lévi* p.239

17 Cf. Sodo Mori, 'The origin and the history of the bhanaka tradition,' in *Ānanda* Ed. Karunadasa Y. (Colombo, 1990), p.125ff

18 *DĀ* ii 566; *AĀ* ii 551

19 *Brough* p.28

20 In *Skt*, too we find such *catvāri dharmapadāni* (but in the sense of spiritual aphorism): *anityāḥ sarvasaṃskārāḥ*; *duḥkhāḥ sarvasaṃskārāḥ*; *nirātmanaḥ sarvasaṃskārāḥ*; *śāntaṃ nirvāṇaṃ ca* (*Dharmasaṃgraha*, 55).

21 法句 or 法句經 also occurs in *T12* p.536c, *T15* p.s79c, *T22* p.447c, *T24* p.818a, *T25* p.278b, *T26* p.92a, *T32* p.288a, etc.

22 Eg. E. Lamotte, *Saddhatissa Vol.* p.149.

23 See Yin Shun, *The Compilation of the Primitive Buddhist Canon* (Taipei, 1971), pp.629ff.

24 *Mizuno*, p.38f.

25 For detailed references, see ibid pp37ff.

26 Depending on whether we regard SĀ(var) as belonging to which of the two schools (or even to Dharmagupta as some think).

27 *Saddhatissa Vol.* p.168.
28 *Brough*, p.27.

29 *ibid*, p.28.

30 *ibid*, p.29.

31 Warder, A.K., *Indian Buddhism* (Delhi, 1980) 2nd edn; p.279.
32 *Brough*, p.28.

33 This school, while having certain *kṣudraka* texts, does not seem to have had a *kṣudraka-piṭaka* as such. See *Compilation*, pp.471ff.

34 E.g. Ui H, "On the source-material for Primitive Buddhism" in 印度哲學研究 Vol.II, pp.158-166; G.C. Pande, *A Study on the Origins of Buddhism* p.53; E. Lamotte, *Saddhatissa Vol* pp.149f; H. Nakamura, *Indian Buddhism*, p.45, etc. See also further discussion below.

35 *T22*, p.491c.

36 Lamotte, *op cit*, p.153.

37 Winternitz M, *History of Indian Literature* (English translation) 1933, Vol.II p.77.
38 *S* II 267; *A* I 72-3, III 107; *SĀ T2*, p.345b.

39 *Saddhatissa Vol.* p.154.

40 *Pande*, p.48f.
41 *loc. cit.*

42 *Compilation*, pp.800ff.

43 *ibid*, pp.629ff.

44 *ibid*, pp.807f.
45 *ibid*, p.54.

46 See *ibid*, p.54f.

47 Hakuju Ui, *Indo Tetsugaku Kenkyu* Vol 2, pp.158-166.

48 *Cf.* his *Indian Buddhism* (Delhi, 1989) reprint, p.27 note 30.
49 *ibid* p57ff

50 In the *Vimuttimagga* (I 1648), these two works are in fact called "*abhidhamma* " (阿毗曇 or just 毗曇)
51 *T27* p.396a.

52 Wogihara U (ed.), Abhidharmakośa-vyākhyā I p.12. The same assertion also occurs in *Abhidhrama-mahāvibhāṣa T27*, p.1b; and *Abhidharmakośabhāṣya*, ed. P.Pradhan, p.3

53 *Udv(C1)*, p.609*b.*

54 *Mizuno*, p.13f.

55 *T25*, p.307af.

56 Similarly *Mvu* ii p.47, etc.

57 *Udv(C2).* p777*a.*

58 *Compilation*, p.545f.

59 *ibid.* p.545.

60 *loc. cit.*

61 *MVŚ*, p.1b.

62 *Brough*, p.40. Brough here also wrongly tells us that the author of *MPPŚ*"specifically attributes the work of collecting and arranging the verses to the time of the original compilation of the canon (in accordance with the common tradition of the sects), immediately after the Nirvana of the Buddha". The word "immediately" is to be found neither in the Chinese original nor in Levi's French translation.

63 Note, however, that according to *Tāranātha*, this Dharmatrāta is to be distinguished from the one in *MVŚ* . Cf. Lama Chimpa *et. al.* *Tāranātha's History of Buddhism in India* (Delhi, 1990) p.104

64 *MVŚ*, p.269b.

65 See *Study*, p.115.
66 Lin Li-Kuang, *op. cit.* p.351.

67 *T41*, p.11a.

68 See *Brough*, p.230f.

69 *Udv(C1)*, similes specifically preceded by the word 喻 ('simile') occur at least 55 times; those preceded by 有如 (Just as), about 262 times. There are others preceded by 如 ('as', 'like'), etc.

70 For a good idscussion on the *dārṣṭāntika*, see *Study* , chapters 6 and 8.

71 See, for instance, *Compilation*, p.54f.

72 *Study*, p.374f.

73 Lü Cheng, *loc. cit.*

74 Cf *Dh(P)* 23, 204, 260, 267, *Dh(C)*1.1

75 Cf, *DhA* 3 p.230

76 *ibid*

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77 Cf *Udv(C1)*, p.731a-b

78 Tomomatsu E, ' *Sūtrālaṃkāra Et Kalpanāmaṇḍitikā* ' in *JA* 1931 Oct-Dec, pp. 135-174; pp.245-337

79 *ibid* pp.284ff

80 Singh A, *The Heart of Buddhist Philosophy - Diṅnāga and Dharmakīrti* (Delhi, 1984)

81 *AKB* p.258f

82 Singh A, *op. cit.* p.21

83 *T4 no.201* p.259c.

[84] *ibid., loc. cit.*

[85] *Cf. T27.* p. 43c, p. 105b, etc.

[86] *AKB(E)* Intro p. 36

[87] *T27* p.782b.

[88] *Przyluski* p.246ff.

[89] Jayatilleke K.N., *Early Buddhist Theory of Knowledge* (Lodon 1963) p.381f.

[90] *Przyluski, ibid*

[91] Pruden L. M.(English tr) Abhidharmakośabhāṣyam by Louis de La Vallée Poussin Vol I (Berkeley, 1988) p36, Kato R p73f

[92] For details, see *Dhammajoti* p.60ff.

[93] *Brough* , p.24.

[94] *ibid*, p.30.

[95] In his preface, he speaks of a *Dharmapada* "of nine-hundred stanzas". Mizuno (*op. cit.*, p.269, etc.) actually assumes that his revision on *Dh(C)* was to a large extent based on *Udv(Sk)*.

[96] T25 p.307:
佛涅槃後佛弟子抄集要偈諸無常偈等作無
常品,乃至婆羅門偈等作婆 羅門品亦名優 陀那

[97] *De Jong* p.289

[98] *Brough*, p.35, *n*.3.

[99] See above, p.16 and *n*.42.

[100] E.g.J. Brough, K. Mizuno; F. Bernhard, S. Lévi, C. Willemen, etc. See references given in our bibliography.

[101] *Roth*, p.135.

[102] *ibid*, p.135.
[103] *Shukla*, p.iv.

[104] *Roth*, p.96.

[105] *ibid*, p.94.

[106] *Shukla*, p.v, viii.

[107] Palihawadana, M. "Bhamassu Re-examined" in *Vidyodaya Journal of Social Sciences*, Vol. I No.1. 1987 p.89.

[108] The *Taisho* edition, based on the Korean edition, lists 42 chapters. Mizuno (*op. cit.* 343ff) has corrected this on the basis of the other 3 editions restoring it back to 39 chapters.

[109] See *Mizuno*, p.347.

[110] *Mizuno*, p.349f.

[111] *T55*, p.98a.

[112] See Lin Li-Kuang, *op. cit.*, p.327ff.

[113] *MVŚ*, p. 44c, 358b, 496a, etc.

[114] *Mizuno*, p.5 *n*.2.

[115] *ibid*, pp,262ff.

[116] See *Willemen*, p.XXIV, and the notes to his translation of *Udv(C2)*.

[117] *ibid.* p.XXIV.

[118] *ibid*, p.XXI.

[119] *Mizuno*, p.370.

[120] Lévi (*op. cit.* p.207) seems to have misunderstood this sentence which he renders : "Les chapitres donnent l'origine, les vers donnent le sens."

[121] See *Brough*, P.256, p.224f; *Palihawadana*, p.487 *n*.34, p.439 *n*.25.

[122] See *Compilation*, p.213f.

[123] Sparham's tr., *TbUdv(E)* p.10

[124] Mehendale M.A., *Bulletin of the Deccan College Research Institute* XVII 1955, pp.66ff.

[125] *Brough*, p.230f.

[126] 流室，室 literally means the interior of a dwelling place. One is

however also tempted to take it as a scribe's mistake for ' 宕 '. ' 流宕 ' then means 'drift on', 'wander on'; which meaning however is already derivable from 流 alone.

127 *Willemen*, p.11 *n*.6. Incidentally Willemen seems to have made another mistake by taking this story to be explanatory of *Udv(C2)* 2.6 - The corresponding *Udv(C2)* verse should be 2.5 *cd* (which however does not contain the word 緩 'slack', which the story mainly purports to explain).

128 *ibid.* p.XXVf.

129 *Bernhard*, p.877.

130 *T4*, p.777a.

131 *Mizuno*, p.483.

132 *Willemen*, p.XXVIIf.

133 See also our footnotes (*n*.16 and 17) for the translation of this stanza.

134 *Willemen*, p.XXVIIf.

135 *Mizuno*, p.514.

136 One should perhaps also allow for the possibility that the translator had here consulted an Indian original which was different from that of *Udv(C1)*.

137 For the meaning of *paḷigham*, see our footnote for the English translation of the stanza.

138 *Mizuno*, p.480f.

139 See *Compilation*, p.58f.

140 *Saddhātissa Vol.*, p.169.

141 *ibid*, p.170.

142 *Roth*, P.94

143 For comments on Brough's comments on the Pali *Dhammapada* and its commentary, see M. Palihawadana, ' *Dhammapada* and Commentary: some textual problems and Brough's comments on them' in *Vidyodaya Journal of Arts, Science and Letters, Special Silva Jubilee Volume* Feb. 1984 pp.260 - 271.

144 *Brough*, p.180 n.5.

145 This has invited criticism from others. Eg. Palihawadana in ' *Bhamassu*

Re-examined', *Vidyodaya Journal of Social Sciences*, Vol.1 January 1987, p.87.

146 See *BHSD*, p.475.

147 See our footnote to the English translation of the stanza.

148 This important sentence was rendered wrongly by *Lévi* (*JAs* 1912, p.207): "*Par un juste équilibre, dans les textes canoniques, les chapitres donnent l'origine, les vers donnent le sens.*"

149 *Beal*, p.2.

150 *Lévi*, p.205.

151 *Brough*, p.38.

152 *Compilation*, p.813.

153 Willemen's (*op. cit.*, p.XXV) restoration of this as *'Yamagga'* seems rather far-fetched.

154 See, for instance, *Mizuno*, pp.62, 63.

155 *Brough*, p.36.

156 *Mizuno*, p.268f.

157 *ibid*, p.309.

158 *ibid*, p.269.

159 We are tempted here to conjecture on the possible significance of the figure 13 : The *PDh* has 13 chapters common to all extant Indian versions; *Dh(P)* and the core of *Dh(C)* (and probably *Dh(Gr)*) both have 26 chapters, a double of 13; here Jy Chien collected another 13 chapters - This is intriguing. It is not impossible that the earliest commonly recognized set of chapter heads could have been 13. But, this is of course hardly conclusive.

160 *Willemen*, p.XIV.

161 *Beal*, P.6f.

162 *ibid*, p.6.

163 *Brough*, p.36.

164 J.W. De Jong, 'Fa-hsien and Buddhist texts in Ceylon', *JPTS* Vol. IX 1981

pp.108ff.

165 *ibid*, p.113.

166 *Willemen*, pp.XIII, XVIIIf, etc.

167 *Mizuno*, p.21f.

168 K. Mizuno 'On the *Arthapada- *sūtra*', (in Japanese) *Journal of Indian and Buddhist Studies* 1-1 1951 p.92.

169 *Mizuno*, p.24.

170 Besides Mizuno, Willemen also has a similar tendency. Thus he remarks (*op. cit*., p.XIX): "We know that the final added chapters are not from a *Dharmapada*, neither the Uv nor the Prakrit *Dharmapada*, because these chapters contain no concordance with these texts...."

171 *Brough*, p.36.

172 *Lévi* p.208

173 *Brough*, p.35.
(on the Prakrit form *udaka*, see *Brough*, p.45f)

174 *Brough* p.243

175 Cone Margaret , 'Patna Dharmapada' in *Journal of the Pali Text Society* XIII, pp. 101-217.

176 Mizuno K, 'The new and old of the stanzas of the Dharmapada' in *Buddhist Studies* Vol.12 p. 23ff (Hamamatsu, 1982).

177 Dhammapala G *et. al* *Buddhist Studies in honour of Hammalava Saddhatissa* (Nugegoda, 1984) p.172.

178 *T28* p. 281b

179 *T24* p.35b.

180 *Brough* p.36

181 *BHSD* p.239.

182 *TbUdv(E)* p.189 n.306.

183 *Brough* p.36

184 *DhA* I p.22.

185 *Palihawadana* p.421 n.1.

186 We may also note the Pali term *purejava* (Buddhist Sanskrit *purojava*) - 'preceding', 'controlled by' - which according to the *Pali-English Dictionary* has the same signification as *pubbaṅgama*).

187 *Roth* p.94.

188 *Shukla* p.v.viii.

189 Cf. *BHSD* (p.475) on *vahati* and *PTSD* (p153, p133) on *ubbahati* and *udabbhadhi.* On the latter word occuring in *Sn* 4 (*yo mānam udabbadhī*), *PTSD* , following the Pali commentary, gives the root √*vadh* . Brough (*op. cit,* p.199) thinks this questionable and suggests instead the root √*vṛh* .

190 *Mizuno*, pp. 302ff.

191 Banerjee A.C. *Two Buddhist Vinaya Texts in Sanskrit*: *Prātimokṣa-sūtra of Gilgit Ms*. (Calcutta, 1977) p.55.

192 See Mizuno K, 'The new and old of the stanzas of the *Dharmapada* texts' in *Buddhist Studies* Vol.12 (Hamamatsu, 1982). p.16f.

193 *T24* p.836b.

194 *op. cit.* p.251.

195 On this Prakrit form *udaka*, see *Brough*, p.45f.

196 *Andersen*, p.164.

197 *Brough*, pp.180ff.

198 One in fact wonders whether *yadā* could not have come from *yadi* possibly *yadi* + *anisedhe* ?

199 *Buddhadatta*, p.19 n.1.

Translation and Annotations

9 TWIN VERSES

[A pair of verses is given in each case here] because together they clarify each other. Good and evil forming a contrasting pair, the import [of verses with moral sgnification] is not given singly.

(1) Mind is the origin of events
They have] mind as the chief, and are mind-impelled[1].
If one harbours an evil thought in the mind
And then speaks or acts;
Suffering persues one necessarily.
As a cart [necessarily] rolls over the track[2].

(2) Mind is the origin of events,
They have] mind as the chief, and are mind-impelled.
If one harbours a good thought in the mind
And then speaks or acts;
Happiness pursues one necessarily,
As a shadow [necessarily] follows its substance[3].

(3) One who accords with an improper mental attitude,
And, bound by follishness, enters into darkness,
Who is arrogant, and [accepts] no Dharma
- How can such a man understand the well-spoken?

(4) One who accords with a proper mental attitude,
Who understands clearly.
And has no envy,
- Such a man promptly understands the well-spoken[4].

(5) One who resents the enemies
Is never without an enemy.
By not resenting [enmity] ceases naturally
- This is the way to persue[5].

(6) Not delighting in blaming others
One should examine[6] oneself
- He who realizes this,
Will forever befronble-free[7].

(7) One who lives seeing the body as pure,[8]
Unrestrained in the senses,
Immoderate in food,
Lazy and timid
- Such a one is overcome by Evil,
Like grass by wind[9].

(8) One who contemplates the body as impure,
Restrained in the senses.
Moderate in food.
And always delighting in effort
- Such a person is unmoved by Evi
Like a huge mountain [unmoved] by wind[10].

(9) One who does not vomit the poisons[11] within,
Whose craving mind races about,
Who has not tamed himself;
Is unworthy of the robe[12].

(10) One who can vomit the poisons within,
Who is ethically aligned and mentally appeased,
Who has subdued the mind and is tamed,
Is worthy of the robe[13].

(11) Taking the real to be unreal,
And the unreal, real;
This is false thinking,
And one will not get the benefit of the real[14].

(12) Knowing the real as real,
And the unreal, unreal;
This is right thinking,
And one surely gets the benefit of the real[15].

(13) As when a house is ill-roofed,
The rain will get in.
When the mind does not watch one's actions,
Lust will get into it[16].

(14) As when a house is well-roofed
The rain will not get in.

Mind restrained and actions watched,
Lust will not arise[17].

(15) The case of an evil man influencing another
Is like that of one being near a foul thing;
Being increasingly deluded and practising wrong
One unknowingly soon becomes evil[18].

(16) The case of a virtuous man influencing another
Is like that of one being near a fragrant thing
Advancing in wisdom and practising good,
One becomes pure and fragrant in his actions[19].

(17) There is sorrow in doing, and sorrow afterwards;
For the evil doer, there is a two-fold sorrow.
He is sorrowful, he is fearful on reflection;[20]
Seeing his evil, his mind is afflicted[21].

(18) There is joy in doing, and joy afterwards;
For a doer of good, there is a two-fold joy.
He is joyful, he is delighted on reflection;
Seeing his merit, his mind is happy[22].

(19) He repents now, he repents afterwards;
An evil doer repents doubly.
His is a trouble of his own making[23]
His evil retributed, he is tormented[24].

(20) He is delighted now, he is delighted afterwards;
He who does good is doubly delighted.
His is a blessing of his own making[25]
His merit retributed, he is happy[26].

(21) Those speaking craftily and longing for much,
Indulgent, observing no training rules,
Having within lust anger and delusion,
And not practising concentration and insight[27].
- Such people gather like a herd of cows.
They are not followers of the Buddha[28]

(22) Those speaking timely and seeing for little,
Living the spiritual life in accordance with the Dharma,

Eliminating lust hatred and delusion,
Possessing right thoughts and a liberated mind,
Whose views are right, and not giving rise to [false ones][29]
- Such people are disciples of the Buddha[30].

Notes

(1) 心使 translated here as 'mind-impelled', seems to correspond to *manojavāḥ* of *PDh*1, and all the other extant Indian versions, as well as *Udv(Tb)* and all excepting 1 Chinese versions; against *manomayā* of *Dh(P)*. See *supra* INTRODUCTION 4.2.1, for a detailed discussion of this *pāda*

(2) The meaning suggested by the stories in *DhAv(C)* and *Udv(C1)* would be: 'As a cart rolls over [the sinner] on the track'. But 'track' here may also connote 'path'.

Beal appears to have simply taken over the usual translation based on the Pali tradition, without at all actually translating the Chinese line as it stands. The commentary on *Udv(Tb)* too seems to agree essentially with the Chinese commentary (*TbUdv(E)* p.189, n306). See *supra* INTRODUCTION 4.2.1.

Cf *Dh(P)* 1; *PDh* 1; *Udv(Sk)* XXXI 23; *Mkv* XXV; *Dh(Gr)* 201; *DhAv(C)*, i p.583a; *Udv(C1)* 13 p.760a, b; *Udv(C2)* 13 p.795c; *EĀ* 51 p.827b; *Aṅgu* 4 p.540a; *Tzy Ai* p.549c; *It(C)* p.664a; *MSarVB(C)* 8 p.35b; *MVŚ* 72 p.371b; *Old MVŚ1* 2 p.15c; 38 p.281b; *Old MVŚ2* 2 p.428a; *Śāri* 15 p.628b; *TbUdv(E)* 24 p.137.

(3) Cf *Dh(P)* 2; *PDh* 2; *Udv(Sk)* XXXI 24; *Mkv* XXV; *Dh(Gr)* 202; *DhAv(C)* 1 p.583b; *Udv(C1)* 14 p.760a, b; *Udv(C2)* 14 p.795c; *EĀ* 51 p.827b; *Aṅgu* 4 p.540a; *Tzy Ai* p.549c; *It(C)* p.664a; *MSarV(C)* 23 p.751b; *MSarVB(C)* 8 p.35b, c; *MVŚ* 72 p.371b; *Old MVŚ1* 38 p.281b; *Old MVŚ2* 2 p.428a; *TbUdv(E)* 25 p.137.

(4) These two verses do not have their Pali counterparts. Their essential meaning corresponds to a verse in *Udv(C1)* (p.760b), also occurring in *Udv(C2)* (p.795c) (Cf also *TbUdv(E)* 26, 27, 28), which says that to understand the Buddha's Dharma, one must have an extremely pure mind, and be free from arrogance and harmful intentions. The commentary thereon in *Udv(C1)* (p.760 b-c) gives the story of an arrogant, angry king who demands that he be satisfied by the sermon of a preaching *bhikṣu*. The latter then utters this verse on hearing which the king repents.

(5) Cf *Dh(P)* 5; *PDh* 253; *Udv(Sk)* XIV 11; *Jm* ii 184; *Gil* III ii 184; *Udv(C1)* 8 p.697a; *Udv(C2)* 9 p.784b; *MĀ* 17 p.532c, p.535c; *EĀ* 16 p.627b, p.628a; *T3* p.69a; *MsV* 24 p.160a; *TbUdv(E)* 8, 9 p.53.

(6) Cf *Yamāmase* in *Dh(P)* 6. Buddhadatta (p.2) following *DhA* (1.65), takes this word to mean 'die'. *Andersen* (p.213) though apparently accepting the possibility of this meaning, is more cautious, and remarks that its meaning is uncertain, probably 'to subdue one's self' (*loc. cit.*). The meaning of 'controlling oneself', however, is given by *DhA* 1-65.

(7) Cf *Dh(P)* 6; *PDh* 254; *Udv(Sk)* XIV 8; *Gil* III ii 184; *MA* 17 p.535c.

(8) Cf *Dh(P)*: *Subhānupassin vihārantaṃ* .... (*Yamaka* 7). The Pali tradition usually understands *subhānupassṃ* as 'contemplating pleasure'. But both the Chinese vrsion and the Tibetan (cf *TbUdv(E)* p.119) refer this to the contemplation of the body as pure.

(9) Cf *Dh(P)* 7; *PDh* 7; *Udv(Sk)* XXIX 15, 15A - 15E; *Dh(Gr)* 217; *Udv(C1)* 15 p.749b; *Udv(C2)* 15 p.793b; *TbUdv(E)* 14, p.119.

(10) Cf *Dh(P)* 8; *PDh* 8; *Udv(Sk)* XXIX 16, 16A - 16E; *Dh(Gr)* 218; *Udv(C1)* 16 p.749c; *Udv(C2)* 16 p.793b; *TbUdv(E)* 15 p.119.

(11) 毒態 literally would be 'poisonous attitude', or 'poisonous state'.

(12) Cf *Dh(P)* 9; *PDh* 94; *Udv(Sk)* XXIX 7; *Dh(Gr)* 194; *Udv(C1)* 7 p.748b; *Udv(C2)* 7 p.793a; *MsV* 9 p.68c; *DgV* 43 p.882c; *MsgV* 2 p.241a; *TbUdv(E)* 6 p.118.

Whereas the third line here speaks only of taming (調), *Dh(P)* has *dammasacca*. In this respect, *Dh(C)* here may correspond to *Udv(Sk)* (*apetadamasauratya*) and *Dh(Gr)* (*avedu dama-soraca*): as *dama* (taming) and *sauratya* (gentleness) may have been understood to refer to two similar traits - the third line in the following stanza (降心已調) is even more suggestive of this possibility.

(13) Cf *Dh(P)* 10; *PDh* 95; *Udv(Sk)* XXIX 8; *Dh(Gr)* 193; *Udv(C1)* 8 p.748b; *Udv(C2)* p.793a; *MsV* 9 p.68c; *DgV* 43 p.882c; *MsgV(C)* 2 p. 241a; *TbUdv(E)* 7 p.118.

(14) 真利 if 真 is taken as adjectival, one can also translate this compound as 'real benefit'. Cf *Dh(P)* 11; *PDh* 171; *Udv(Sk)* XXIX 3; *Dh(Gr)* 213; *DhAv(C)* p.853c; *Udv(C1)* 3 p.747c; *Udv(C2)* 3 p.793a; *Dgv* 43 p.882c; *TbUdv(E)* 2 p.117.

(15) Cf *Dh(P)* 12; *PDh* 172; *Udv(Sk)* XXIX 4; *Dh(Gr)* 214; *DhAv(C)* p.583c; *Udv(C1)* 4 p.748a; *Udv(C2)* 4 p.793a; *DgV* 43 p.882c; *TbUdv(E)* 3 p.117.

(16) Cf *Dh(P)* 13; *PDh* 351; *Udv(Sk)* XXXI 11; *Dh(Gr)* 219; *DhAv(C)* p.583c; *Udv(C1)* 11 p.759c; *Udv(C2)* 11 p.795b; *EĀ* 9 p.591c; *TbUdv(E)* 12 p.135.

Udv(C1), which is more or less the same as *Dh(C)*, comments: "If a man does not rectify his actions, there will be leakage with regard to form, sound, smell, taste, touch and mental objects (dharmas). [Such a man] also does not contemplate on impurity, [thus] leaking out thāṇe fluid of the three poisons which overflow violently." (pp.759c-760a).

(17) Cf *Dh(P)* 14; *PDh* 352; *Udv(Sk)* XXXI 17; *Dh(Gr)* 220; *DhAv(C)* p.583c; *Udv(C1)* 12 p.760a; *Udv(C2)* 12 p.795b; *EĀ* 9 p.591c; *TbUdv(E)* 13 p.136.

(18) No parallel verse traced so far.

(19) No parallel verse traced so far.

(20) Comparing this verse with the *Dh(P)* 15, one is quite tempted to concede to the possibility that 惟 in the third line could have originally been 彼 (corresponding to *so* in the Pali line), being an orthographic mistake. In this case the line would read: 'He is sorrowful, he is fearful'. This same remark applies to the third line of the next verse which would then read 'He is joyful, he is delighted'.

(21) Cf *Dh(P)* 15; *PDh* 3; *Udv(Sk)* XXVIII 34; *Dh(Gr)* 205; *PhAv(C)* p.583b; *Udv(C1)* 32 p.746b; *Udv(C2)* 31 p.792c; *EĀ* 26 p.692b; *T24* 9 p.244a; *TbUdv(E)* 32 p.115.

(22) Cf *Dh(P)* 16; *PDh* 4; *Udv(Sk)* XXVIII 35; *Dh(Gr)* 206; *DhAv(C)* p.583b; *Udv(C1)* 33 p.746c, p.747a; *Udv(C2)* 32 p.792c; *T32* p.463b; *TbUdv(E)* 31 p.115, 33 p.116.

(23) Comparing this third line to the Pali *Pāpan me katanti tappati* we could also read the Chinese line as a self- reflection; 'That trouble is of my own-making'. Similarily for the third line of the next verse.

(24) 熱惱 Literally 'heated vexation' or 'heated remorse' (Cf *tappati*).

Cf *Dh(P)* 17; *Udv(Sk)* XXVIII 36; *Dh(Gr)* 203; *DhAv(C)* p.583b; *Udv(C1)* 34 p.747a-b; *Udv(C2)* 33 p.792c; *T24* 9 p.244a; *TbUdv(E)* 30 p.115.

(25) S. Beal, probably on account of his Christian conditioning, renders this and the following line as follows: 'He enjoys Divine protection (here), and he receives reward and is at rest (hereafter)' (*Beal*, p.36)

(26) Cf *Dh(P)* 18; *Udv(Sk)* XXVIII 37, 38; *Dh(Gr)* 204; *DhAv(C)* p.583b; *TbUdv(E)* 33 p.116.

(27) 止觀 , corresponding to *samatha* and *vipassanā*.

(28) Cf *Dh(P)* 19; *PDh* 290; *Udv(Sk)* IV 22; *Dh(Gr)* 190; *Udv(C1)* 22 p.643b, p.644a; *Udv(C2)* 21 p.779b; *EĀ* 23 p.673b; *TbUdv(E)* 19 p.18.

(29) This line 見對不起 is a little obscure. One could perhaps also translate: " And not giving rise to [desire] when confronted with[teptation].

(30) Cf *Dh(P)* 20; *PDh* 291; *Udv(Sk)* IV 23; *Dh(Gr)* 191; *Udv(C1)* 23 p.658c, p.659; *Udv(C2)* 22 p.779b; *EĀ* 23 p.673b; *TbUdv(E)* 20 p.18.

10 HEEDLESSNESS

[The purpose of] this chapter on 'Heedlessness' is to help us restrain from sensuality by drawing on material connected with discipline (*vinaya*). It is to help us avoid doing evil and examine our faults. By [pointing out] the Way, it exhorts us to be virtuous

(1) The ethical life is the Way to immortality;
Heedlessness is the Path to death.
Those without craving never die;
To lose the Way is to lose one's life[1].

(2) The wise excels in guarding the Way[2]
And never becomes heedless.
Not craving, one attains to happiness;
Whence the bliss of attainment[3] is obtained[4].

(3) One should constantly devote to meditation,
Be firm, and persevere in the proper course.
The strong ones thereby transcend existence,
And [attain Nirvana], the Supremely Auspicious[5].

(4) One who always gives rise to right mindfulness,
And whose actions are pure;
His evil will be easily eradicated,
Self-restrained, living by Dharma6,
Not transgressing, skillful, his name spreads afar[7].

(5) Bringing forth effort and being heedful,
Restraining himself and taming his mind,
The wise makes an illuminator[8] [for himself],
And does not return to the sea of darkness[9].

(6) It is difficult to understand the fools' mind;
It is greedy, scattered and delights in disputes
The intelligent man values caution,
And protects it as his precious wealth[10].

(7) Do not crave or delight in disputes,
And do not indulge in sensual pleasure.
He who practises meditation and heedfulness,
Can gain great happiness[11].

(8) To be heedless is like to be self-imprisoned.
He who realizes this is a noble one,
Who has ascended to wisdom's mansion,
Free from danger, truly safe.
Such a wise man looks down upon the foolish,
Like [one] on the mountain and [the other] on the ground[12].

(9) Reaining upright amidst the chaotic,
One is uniquely awakened.
Such a man's power surpasses a lion's.
Leaving evil, he becomes the Greatly Wise[13].

(10) By drowsiness, heavy as a mountain;
The deluded one is covered[14].
Lying down comfortably, he acknowledges no suffering,
And hence enters the womb again and again[15].

(11) There can be no occasion for self-indulgence;
He who is well-restrained can exhaust the cankers.
The moment when one indulges, Mara gets his chance,
Like a lion [waiting] to catch the deer[16].

(12) He who has no self-indulgence,
Is a disciplined *bhiksu.*
He, whose thoughts are well calmed
Should constantly guard his mind[17].

(13) A *bhiksu* finds happiness[18] in caution;
Heedlessness gives him much worries.
Changing disputes from small to big,
And accumulating evil, he gets himself into fire[19].

(14) The precept observance is meritorious and brings happiness;
Transgressing the precepts produces fear at heart.
Destroying the cankers of the three spheres.
One comes close to Nirvana[20].

(15) If one was heedless earlier,
But regains self-control later
- Such a one illumines the world.
*Being mindful, he is focussed on proper [actions][21]

(16) If one made mistakes in doing evil,
But later covers over it by doing good
- Such a one illumines the world.
*Being mindful, he becomes skillful in proper [actions][22].

(17) If one abandons the homelife when young and strong
To vigorously practise the Buddha's teachings
- Such a one illumines the world,
Like the moon freed from clouds[23].

(18) If one previously had committed evil
But later stops and commits no more;
- Such a one illumines the world,
Like the moon freed from clouds.[24]

(19) He who when living does naught to cause pain,
And at death does not grieve;
Has seen the Truth[25], and is fearless.
He feels no sorrow where [others] do[26].

(20) He who can eliminate the black dharmas,
And trains only in the pure white ones;
Will cross over deep water, never to return.
He moves about with no attachment[27],
Unsullied by [sensual] pleasure,
With no craving, and no sorrow[28].

Notes

(1) Cf *Dh(P)* 21; *PDh* 14; *Udv(Sk)* IV i; *Dh(Gr)* 115; *Udv(C1)* I P.636cf; *Udv(C2)* I P.779a; *EĀ* 4 P.563c, 27 P.699b; *T12* 5 P.889c; *T12* 8 P.415c; *T12* 8 P.656bf; *Sdsp* 25 P.146b; *T24* 15 P.274b; *TbUdv(E)* 1 P.15.

(2) *Udv(C1)* (637b): " 'The wise excels in guarding the Way'. — The wise ones who excel and are foremost in virtues live the spiritual life (*lit*: cultivate the self) without any shortcoming, and can properly distinguish the various destinies (*gati*) and Ways. The wise ones are intelligent and without delusion. They are always seen [in their good actions] and praised by gods and men. As a result, the True Dharma of the Buddhas is promoted and never discontinued. Hence it says, 'The wise excels in guarding the Way' "

(3) One could also understand 得道 as enlightenment, and hence 得道樂 as the bliss of Enlightenment.

(4) Cf *Dh(P)* 22; *PDh* 15; *Udv(Sk)* IV 2; *Dh(Gr)* 116; *Udv(C1)* 2 P637b; *Udv(C2)* 2 P.779a; *TbUdv(E)* 2 P.15.

吉祥 lit: auspicious, luck(y), etc., is often found in Chinese sūtras as a translation for *maṅgala* (See *Sanskrit* Japanese Dictionary, Vol II, p.986). But one may also note that the corresponding Pali verse had *Yogakkhemaṃ anuttaraṃ*.

(5) *Udv(C1)*: (P.637C): "*Saṃsāra* is said to be inauspicious, having endless sorrow; like a wheel rolling on the track without ceasing. That which transcends this is the supreme; there is no other dharma higher than this dharma; hence 'The Supremely Auspicious' " Cf *Dh(P)* 23; *ItA* i 81; *PDh* 16; *Udv(Sk)* IV 3; *Udv(C1)* 3 P.637b; *Udv(C2)* 3 P.779a; *TbUdv(E)* 3 P.15.

(6) 以法壽 - *Udv(C1)* (p.638b): "To nourish one's life by means of dharma, not adharma; to seek [long] life by means of dharma, not adharma..."

(7) But unlike in *Dh(P)* 24, where all the adjectives refer to *yasso*, the only nominative singular; in our Chinese verse, it is difficult not to split the second and the fourth lines each into two separate lines as we have done in our English translation. Cf *Dh(P)* 24; *SS* ii 274; *PDh* 28; *Udv(Sk)* IV 6; *Dh(Gr)* 112; *Udv(C1)* 6 P.638b; *Udv(C2)* 7 P.779a; *TbUdv(E)* 6 P.16.

(8) 錠明 While the Pali, the Prakrit, the Sanskrit and the Tibetan versions all have here the meaning of 'island', the two Chinese versions have here 'lamp','illuminator'. 錠光 is a translation for *dīpaṃkara* in a Chinese version of the *Saddharmapuṇḍarīka Sūtra*. This would imply that the Indian original here must have been *dīpa*, and not the pure Sanskrit word *dvīpa*

which could mean only 'island'. However, see also Brough's comment (p.210). The commentary in the *Udv(C1)* (p.638 a-b) also makes the sense of 'lamp' or 'light' quite clear:

"`One's wisdom can be a lamp' — In a snap of the fingers, it accomplishes four things. What are the four? It removes ignorance (*avidyā*); it burns up the five-aggregate body; it consumes the fat of birth; and it eliminates forever the root of craving....... Even so does the light (明) of the Way of the Noble Ones which, in a snap of the fingers accomplishes the [above-mentioned] four things .... [Theā *ryas* thus] are not defeated by the fools.As one has the light of the Way, one's mind cannot be shaken by the heretics. Hence it says 'one does not return to the deep water of darkness' ". Elsewhere, the *Udv(C1)* (p.646a, 646c, 647a, etc.) speaks of the Buddha, in order that the great Dharma may continue for long and "become a great torch - light (大炬明)) for the future sentient beings", teaches the verses to the *bhiksus*.(cf S V *Mahāvagga* LVI. 38). Also cf following stanza in *Udv(C1)* (p.207c):

坐起求方便， 自求於錠明
如工鍊其金　除去塵垢冥
不為闇所蔽， 永離老死患。
Also *infra*, ch.19#1
″ 深蔽幽冥，不如求錠。″

(We are also reminded of the Fire of Knowledge of the Noble Path" in the *Dhammapadaṭṭhakathā* story connected with *Dh(P)* 31.)

Udv(C2) here also has 'lamp of wisdom'(智燈). Cf also *Udv(C2)* 16 p.779b "The wise is like a bright lamp.....".

(9) See note 8 above.
Cf *Dh(P)* 25; *PDh* 29; *Udv(Sk)* IV 5; *Dh(Gr)* iii; *Udv(C1)* 5 P638a; *Udv(C2)* 6 P779a; *TbUdv(E)* 5 p.16.

淵 in *d* is an old translation of *ogho* (see *SJD* p.302) Levi, followed by Brough, misses this, leading to diverse conjectures of how the original for the Chinese text might have been read (*Brough*, p.211). The Chinese character means, primarily, "deep water", "deep pond", In our text, it also appears to translate *rahada/hrada* (or equivalent), as in *Dh(C)* 14.8*a* : 譬如深淵 (~ *Dh(P)* 82a); and *oka* (or equivalent) as in *Dh(C)* 15.2*c* (~ *Dh(P)* 91*d*. *Udv(Sk)* XVII 1*d* has both *okam* and *ogham* here - Geiger considers *oka* to be a direct contraction of *udaka*. *Vide PTSD* p.162). See also *n*.4 for *Dh(C)* 15.2.

(10) Cf *Dh(P)* 26; *PDh* 17; *Udv(Sk)* iv 10; (*Dh(Gr)* 117; *Udv(C1)* 10 P.639c; *Udv(C2)* 10 P.779a; *TbUdv(E)* 10 p.16.

In the last line 寶尊 probably correspond to *dhanaṃ seṭṭhaṃ* of *Dh(P)*. *Brough* (p.36) in fact has highlighted this as an instance of agreement in readings between *Dh(C)* and *Dh(P)* which are not shared with the other versions (which have in this case *śresthī*).

(11) Cf *Dh(P)* 27; *Udv(Sk)* IV 12; *Dh(Gr)* 130ab, 134cd; *Udv(C1)* P.640a (identical with our verse), *Udv(C2)* 11 P.779a, *TbUdv(E)* 11 p.16.

(12) This verse alone in the chapter has 6 lines. Cf *Dh(P)* 28; *Mil* 387; *PDh* 19; *Udv(Sk)* IV 4; *Dh(Gr)* 119; *Udv(C1)* 4 P.637c; *Udv(C2)* 4 - 5 P.779a; *T125* P890a; *T128* P415c; *T128* P.656cf; *TbUdv(E)* 4 p.15.

(13) Cf *Dh(P)* 29; *PDh* 18; *Udv(Sk)* XIX 4; *Dh(Gr)* 118; *Dh(C)* 18 P.570c; *Udv(C1)* 3 P.711c; *Udv(C2)* 4 P.786c; *MVŚ* 93 P.482; *Old MVŚ1* 47 P.355b; *TbUdv(E)* 4 p.71.

However, the simile used in all the above references is that of a horse, and not a lion, as in our verse.

In Lévi's translation (*Lévi*, p.282),為大智 in *d* is rendered : "..... *on realise la grande sagesse*." (i.e. 為 is taken as a verb `to become')

(14) *Yuan* and *Ming* read 蔽 ('to cover', 'becloud') instead of 弊 ('fault', 'problem'). We have opted for the former, as it is clearly suggested by the context. 睡眠 often translates *middha*., One finds the translations '睡眠所覆 (covered 'by sleep') and 睡眠所覆將重 (drowsy and heavy, being covered by sleep') for *middha-guruka* (cf *SJD* (p.1042). On the other hand, 敝 is one of the translations for *Nivaraṇa* (*ibid* p.696. The commoner one, however, is 蓋 which also means 'cover'). All this, taken into consideration as a whole, leads one to believe that the whole stanza has a unitary theme of the *middha-nivaraṇa* binding the ignorant, by reason of his lack of *apramāda*, to *saṃsāra*. Lévi, in his translation (*Lévi*, p.282), however, splits the Chinese characters in *a-c* into seven components - apparently treating these as seven distinct (albeit not unconnected) factors contributing to one's repeated births.

(15) This verse seems to have no parallel at all in the other versions.

(16) Cf *Udv(Sk)* IV 13 :
nāyaṃ pramādakālaḥ syādaprāpte hyāsravakṣaye pramattaṃ māra anveti siṃhaṃ vā mṛgamātṛkā
Also cf *Dh(Gr)* 133; *UbUdv* IV 12 (*TbUdv(E)* 12 p.16)

On the connection of this stanza with *Jātaka* 93 v.92, as proposed by M. Franke (*Z.D.M.G.* 1906 0.479), see *Lévi* p.250. Lévi (*ibid* p.24a), however, does not seem justified in translating *b* of our text as : "*il peru maitriser les courrants et obtenir l'epuisement*". The exhaustion (盡 - *kṣaya*) should obviously be that of the *āsrava*. One can hardly find a Buddhist canonical term corresponding to "mastery of the *āsrava*"!

(17) Cf *TbUdv(E)* p.20:
"By keeping pure morality,
And taking pleasure in caution,
Bhikshus, rest in all-knowing equipoise
And take good care of your minds".

In *c* of our stanza, we have followed the *Yuan* and *Ming* reading of 靜 ('calmed') instead of 淨 ('pure') as in our text. 寂靜 being a translation for *samāhita* (cf *SJD* p.1425), 正靜 ('properly calmed' or 'well calmed') could quite easily translate *susamāhita*. 思 in the sense of 思惟, 思念 translated here as 'thoughts', is one of the translations for *saṃkalpa* (cf *ibid* p.1381). Thus, this stanza seems to correspond well to *Udv(Sk)* IV 36:

> *apramādaratā bhavata suśīla bhavata bhikṣavaḥ*
> *susamāhitasaṃkalpāḥ svacittamanurakṣata* .

Also cf *D* II. 120; *Dh(P)* 327ab; *Dh(Gr)*124; (*TbUdv(E)* 32 p.20); *Udv(C2)* 37 p.779c.

(18) *DhAv(C)* reads 戒 precept, and the story tells of a *bhikṣu* who slips from his precepts to take precious things belonging to a group of merchants (*ibid*, p.584a). This different reading would make the line read: 'A bhikṣu should be cautious with his precepts'.

(19) Cf *Dh(P)* 31; *PDh* 23; *Udv(SK)* IV 29 (also cf 27, 28, 30 -32; *Dh(Gr)* 74; *Udv(C1)* 30 p.646c (also cf 28, 29, 31 -33, p.645c - 647b); *Udv(C2)* 28 p.779b; *T24* p.910c; *TbUdv(E)* 26 p.19.

(20) Cf *Dh(P)* 32; *PDh* 22; *Udv(Sk)* IV 32; *Dh(Gr)* 73; *Udv(C2)* 32 p.779c; *T24* p.910c (also cf *It(C)* 4 p.679a); *TbUdv(E)* 29 p.19.
This and the next five verses form a group with 4 characters per line.

For *a*, *Levi* (p.278) renders quite differently : " *Qui trouve son vonheur et sajoie supreme....*", inserting quite un justifiably the verb " *trouve*", and taking 致 as an adjective.

(21) Cf *Dh(P)* 172; *PDh* 20, 21; *M* ii 104; *Thag* 871; *Thag* 872; *Udv(Sk)* XVI 5; *Dh(Gr)* 132; *DhAv(C)* p.584b; *Udv(C1)* p.703a, p.704c; *Udv(C2)* 5 p.785a; *SS* 1077 p.281b; *SS(var)* 16 p.399a; *ES* 31 p.721b; *T2* p.510a, p.543a; *TbUdv(E)* 6 p.61. See also following note.

(22) *Udv(C1)* (p.704c):
If one previously has done evil
But atones by doing good;

With regard to his attachment to the world,
With mindfulness, his thoughts are emptied of it.
Comparing the fourth line in *Udv(C1)* 念空其義 to that in verse 15 念定其宜 it is possible to see that 空 and 定 might have been interchanged by virtue of the two ideograms being very similar; and likewise in verse 16, 義 and 宜 might have been interchanged by virtue of their being virtually homonyms.

Cf *Dh(P)* 173; *Udv(Sk)* XVI 9, *PDh* 20; *Dh(C)* 10 - 18 p.562c; *DhAv(C)* p.584b; *Udv(C1)* 6 p.704b; *T23* 4 p.1039b; *TbUdv(E)* 9 p.61 (also of 10, p.61).

(23) Cf *Dh(P)* 382,172cd; *Udv(Sk)* XVI 7; *Dh(C)* 34.22 p.572b; *DhAv(C)* p.584b; *Udv(C1)* 8 p.704c; *Udv(C2)* 8 p.785b; *SĀ* 1077 p.281b; *EĀ* 31 p.721b; *T2* p.512a; *MVS* 26 p.125b; *TbUdv(E)* 7 p.61 (also of 8 p.61).

(24) Cf *Dh(P)* 173; (also cf 172, 382) *Udv(Sk)* XVI 9; *DhAv(C)* p.584b; *Dh(C)* 18 p.565a, 16 p.562c; *Udv(C)* 6 p.704b; *T23* 4 p.103ab; *MVS* 99 p.511a; *SS* 1077 p.281b; *SS(Var)* 16 p.379a; *ES* 31 p.721b; *T2* p.510a, p.512a, p.543a; *TbUdv(E)* 9 p.61 (also cf 10 p.61).

(25) 道 - lit. 'Way'

(26) The meaning of this verse is obscure, particularly the last line.

Its four lines are exactly the same as in *Udv(C1)* (p.705a).

Cf *TbUdv(E)* (p.61) which gives a slightly different version:
"Those who feel no joy for life,
Feel no pain even at death
The steadfast who behold the state (of Nirvāna)
Feel no sorrow though in the midst of pain."

Udv(C1) (*loc.cit*) comments as follows:

"Since birth, he has not committed any such evil as killing, stealing, and sexual misconduct. When dying, his consciousness is clear and calm, without fear; and he sees no hell beings, animals or hungry ghosts, or evil spirits. He sees only the auspicious signs - Hence, 'One who when living does naught to cause suffering, And at death does not grieve'......... This person who has seen the Truth is already free from the five adversities. Though in the midst of sorrow, he is indifferent and does not react. Nor does he grieve and cry causing all kinds of vexation. - Hence, 'Has seen the Truth and is fearless; He feels no sorrow where [others] would'."

The character 勿 in the fourth line of our text, is a prohibitive particle 'don't'; but this would make the fourth line out of tune with the rest of the

verse. We therefore prefer to follow the sense in the commentary in the *Udv(C1)* and read it as the negative particle 無 : 'not', which could have been wrongly replaced by 勿
Cf. *Ud* p.46; *Udv(Sk)* XVI 11, 12; *Udv(C1)* p.705a; *TbUdv(E).* 11 p.61.

(27) 猗 (=倚) *lit.* 'reliance' or 'leaning on' *Udv(C1)* (p.705 a-b) : "By 'reliance' is meant reliance on the unwholesome dharmas of lust. For this reason, the Tathāgata has said, 'It is the abandoning of reliance, without attachment, that is to be called true practice'."

(28) Cf *Dh(P)* 87-88; *Udv(Sk)* XVI 14; *PDh* 264; *Dh(C)* 14.14-15; *Udv(C1)* 12 p.705a; *Udv(C2)* 11 p.785b.

11. Mind

The chapter on 'Mind' explains that though the mind is empty [of material substance] and formless, its activities are endless

(1) Mind rushes to echoes,[1]
It is difficult to guard, to restrain.
The wise straightens its base,[2]
And its brightness then becomes great.[3]

(2) [Mind] is fickle,[4] hard to take care of[5]
It complies with every desire.
To subdue the mind is excellent
One's mind tamed, there will be calm.[6]

(3) Mind is subtle, difficult to discern;
It moves according with craving.
The wise always protects his own mind;
When it is guarded, there will be peace.[7]

(4) [Mind] travels alone, going far off,
Is concealed and incorporeal;
Those who restrain[8] this mind, drawing near the way[9],
Will be released from Mara's bonds.[10]

(5) If the mind does not settle down,
Or know the Dharma;
And is deluded in worldly affairs;
There will be no proper understanding[11]

(6) Thoughts do not stop where they should;
They are ceaseless and endless.[12]
Meritorious actions can halt evil,
He who is aware [of this] is noble.[13]

(7) Though the mental events taught by the Buddha,
Are subtle and not [ultimately] real;
One must beware of the indulgent thoughts,
And not let the mind go as it likes.[14]

(8) Seeing the Dharma, one is happiest;
One's aims will be fulfilled.
The wise guards the subtle thoughts,
And breaks the causal conditions for suffering.[15]

(9) The body cannot be had for long,
It will return completely to the ground;
Body decayed and consciousness departed
- What can one covet as a boarder therein?[16]

(10) The mind strives to[17] build dwelling places,
To come and go endlessly.
[If] one's thoughts are mostly devious,
One incurs troubles[18] for oneself[19]

(11) It is one's own mind which causes [suffering]
Not one's father or mother.
One must then work hard to align with the right,
And not turn back from meritorious actions.[20]

(12) Conceal the six [senses] like a tortoise.[21]
Guard the mind like [the army guarding] the capital,
Fight Mara with wisdom;
And if victorious, there will be no more trouble.[22]

Notes

(1) We follow the *Yuan* and *Ming* edns to read 駛於響 . The simile of an echo is a common one in Buddhism to express the idea of the unreality or non-substantiality of things. Here it also appears to suggest the swiftness of response of the mind.

The reading in our text here, 使作狗 would give a translation as follows, "The Mind causes [one] to be a dog".

Cf *Udv(C1)*; p.759b-c, the 8th and 9th stanzas. The stanzas contain no echo simile. But the commentary thereon says, "As soon as the mind is brought forth, one performs good and evil actions. A mind that thinks of good will reach immediately following an echo, without any delay in between. A mind that thinks of evil is like an echo from a sound. To want to guard it is well nigh impossible. Just like the malicious animals, tigers, wolves, snakes, vipers, scorpions, etc. - To wish to make them take care of their minds, so that they won't do malicious actions - this is also something unheard of before " (*ibid*, p.759b).

(2) 本 . One may also take 本 to refer to 本性 , 'basic nature'. Also cf *Udv(Tb)* (*Sparham*, p.189, n. 303).

(3) Cf *Dh(P)* 33; *PDh* 342; *Udv(Sk)* XXXI 8; *Dh(Gr)* 136; *Udv(C1)* 9, p.759c; *Udv(C2)* 9, p.795b; *TbUdv(E)* 8 p.135.

(4) 輕躁 means 'fickle', 'excitable', 'frivolous'. The first character 輕 lit. means 'light'; cf *lahuno* and *laghuno* in *Dh(P)* 35, *PDh* 346 respectively.

(5) We take 持 to mean 護持 - cf *Udv(C1)* (p.758c).

(6) Cf *Dh(P)* 35; *PDh* 345; *Udv(Sk)* XXXI 1; *Udv(C1)* 1 p. 758c; *Udv(C2)* 1, p.795b; *YBŚ* 19, p.385b; *TbUdv(E)* 1, p.134.

(7) Cf *Dh(P)* 36; *PDh* 346; *Dh(Gr)* 138 a. No other parallel versions in Chinese.

(8) 持 here should mean 損抑 : '*restrain*' cf Pali *saññamessanti* and *Skt. damayiṣyanti*.

(9) 近道 *PDh* 344*c* has *saṃyyamehinti*.

(10) Cf *Dh(P)* 37; *PDh* 344; *Udv(Sk)* XXXI 8A; *ADV* p.78; *Dh(Gr)* 137a; *MVŚ* 72 p.371b; *Old MVŚ1* 38 p.281b; 2 p.15c. *Udv(C1)* 56 p.774a; *Udv(C2)* 55 p.779a; *Old MVŚ2* 2 p.427c; *YBŚ* 19 p.386a; *T31* p.101c, p.117a, p.139a; *T31* 5 p.185b , 286c, 340a, 402a; *TbUdv(E)* 9 p.135.

For *d*, both the *MVŚ* version agree with *Udv(Sk)* which reads : *vimokṣyante mahābhayāt*. This agreement is expected since *MVŚ* and *Udv(Sk)* belong to the same tradition of Sarvāstivāda. On the other hand, the *ADV* and *Ny*, both also of the orthodox Sarvāstivāda (Vaibhāṣika) tradition, differ here : The former, intriquingly, agrees closely with the Pali:

ADV p.78 *Dūraṅgamam ekacaraṃ,*
asarīraṃ guhāsayaṃ,
ye cittaṃ damayiṣyanti
te mokṣante mārabandhanāt.

But *cd* of *Ny* (agreeing with *Udv(Sk)* XXXIII 55; *Udv(C1)*; *Udv(C2)*) read:
"He who can subdue the hard-to-subdue,
Him I call the *brāhmaṇa*."

For a discussion on this stanza, cf *Sakamoto*, pp.89-102; *Bennett*, p.325.

(11) Cf *Dh(P)* 38; *PDh* 335; *Udv(Sk)* XXXI 28; *Dh(Gr)* 137c; *Udv(C1)* 18 p.760c; *Udv(C2)* 17 p.795c; *TbUdv(E)* 29 p.138.

(12) Same stanza in *Udv(C1)*, p.760b.

On the first and second lines, the *Udv(C1)* commentary says, "Those on the spiritual path [may also] allow their mind to wander about freely, and cannot concentrate. Even if they hear the Dharma, it does not go into their heart." (*loc. cit.*)

For the second line, the same commentary is obscure. The Japanese translator of the *Udv(C1)* in 國譯一切經 (Vol. 20, p.161) takes 絕 無 as a verb and 邊 as refering to *anta* (*-graha-dṛṣṭi*), and arrives at the following translation of this line, "The extremes [and other views] do not get annihilated completely". In rendering thus, he seems to have rather forcibly equated the four characters 戒盜身邪 in the Chinese commentary (*loc cit*) with *sīlavrataparāmarsa*, *dṛṣṭi-parāmarsa*, *satkāyadṛṣṭi*, *mithyā-dṛṣṭi*, respectively. He further suggests that the word 邊 in this line (in the verse) is to be counted together with the four characters above to give the famous group of the *pañcadṛṣṭaya*. But his equation appears to be a rather forcible one. (note especially that of 盜 with 見取 (*dṛṣṭi-parāmarśa*) Moreover, the *Pañca-dṛṣṭaya* was an Abhidharmic formulation, and hence may not be appropriate in the context of the *Dharmapada*.

(13) Cf *Dh(P)* 39; *PDh* 347; *Udv(Sk)* XXXVIII 6; *Udv(Gr)* 137d; *Udv(C1)* p.760b; (also cf,6.p.743a); *Udv(C2)* 6 p.792a.

(14) No parallel stanza found so far.

(15) No parallel stanza found so far.

(16) Cf *Dh(P)* 41; *PDh* 349; *Udv(Sk)* I 35; *Dh(Gr)* 153; *DhAv(C)* p.584b; *Udv(C1)* 34 p.622c, p.623a; *TbUdv(E)* 36 p.7.

In the third line the idea of 'departed' suggests the possibility that the original word could have been one which corresponds to the *Dh(Gr)* form *avakada* - or Pali *apagata*.

'Decayed' might also possibly correspond to *chuddho*. On the basis of the readings in *PDh* 350bc - *abhisehiti*, *chutho* and *apeta*, answering to *adhisessati*, *chuddho* and *apeta* of *Dh(P)* - Palihawadana regards as proved the ancientness of the Pali stanza. See Brough's comment (*op. cit.*, *n.*153 p.225f), and *Palihawadana* (*n.*25 p.439).

It is also noteworthy that in the second line of both our stanza and the parallel stanza of *Udv(C1)*, the verb is "to return", as opposed to *adhisessati* of Pali. The commentary of *Udv(C1)* (p.622c) here, however speaks of a body which, though of unusual beauty, "will be abandoned on the graveyard." (cf Brough's comment (*loc. cit.*) on *apaviddha* in the Pali commentary)

(17) We follow the *Ming* edn of this text as well as the *Sung*, *Yuan* and *Ming* versions of the *DhAv(C)* (p.584, and n.22) to read 務 instead of 豫

(18) We take the variant reading 患 in the other edns, as well as in the *DhAv(C)* (p.584b).

(19) Cf *Dh(P)* 42; *Ud* 39; *ItA* ii 96; *Udv(Sk)* XXXI 9; *DhAv(C)* p.584b.

(20) One could read this verse as a sequel to the previous one. However this verse also is in *Udv(C1)* (p.759c), but not preceded by our previous verse. The commentary here (*loc. cit.*) says, "The mind produces the *saṃskāra*, thus incurring troubles for oneself. The doing of evil is by the mind; and not by parents, brothers and sisters, relations, servants, slaves. Those who realize this will know that it is from [the mind's] evilness that this [life of] hardship results — still they do not guard their minds to make it unchaotic".

Cf *Dh(P)* 43; *VvA* 203; *Udv(Sk)* XXXI; *DhAv(C)* p584b; *Udv(C1)* 10 p.759c; *Udv(C2)* 10 p.795b; *TbUdv(E)* 11 p.135.

(21) Like a tortoise hiding its head, tail and four legs (*DhAv(C)*, p.584b).

(22) Cf *Dh(P)* 40; *PDh* 350; *Udv(Sk)* XXXI 35 (cf 36, 37, 38); *Dh(Gr)* 138b; *DhAv(C)* p.584bf; *Udv(C1)* 25 p.762a; *Udv(C2)* 24 p.795c.

පුස්තකාලය
කැලණිය විශ්වවිද්‍යාලය (ශ්‍රී ලංකාව)
කැලණිය.

12. Flower fragrance

The chapter on 'Flower Fragrance' aims at making clear that whatever one has learnt must be put into practice; that because of the flower, the fruit is seen; that one should turn falsehood into truthfulness.

(1) Who can select[1] the land[2]:
Leaving hells[3] behind and preferring heavens?
Who speaks the words of Dharma[4],
Like picking[1] the good flowers[5]?

(2) A trainee can select the land,
Leaving hells behind and preferring heavens.
He speaks well the Words of Dharma
And can pick flowers of virtues[7].

(3) He who knows worldly phenomena as earthenware,
Illusory, and coming abruptly into existence;
Will break the blooming of Mara's flowers[8],
And see no more of the lord of death[9].

(4) He who sees the body to be like foam,
And all phenomena to be illusory by nature
Will break the blooming of Mara's flowers,
And see no more of the lord of death[10].

(5) When the body is sick, it withers away,
Like the wilting flowers.
When death befalls one,
It dashes forth like rapids[11].

(6) He who is insatiate in desires,
His mind becomes distracted.
Amassing wealth through evil means,
He makes an attack on himself[12].

(7) As a bee gathers [honey from] flowers,
Without disturbing their colour and fragrance,
Taking away only their taste
Likewise do the sages[13] enter the village[14]

(8) Do not seek to observe others
As to what they have or have not done;
Always make self-reflection
To know one's rights and wrongs[15].

(9) As a flower pleasing to the mind,
With good colour but no fragrance;
Likewise are fine[16] words
Which if not practised yield no gain[17].

(10) As a flower pleasing to the mind,
With beautiful colour as well as fragrance;
Likewise are fine[16] words
Which if practised yield blessings[18].

(11) If one gathers[19] many precious flowers,
The garlands[20] made is of distinguished beauty[21].
If one accumulates much virtues,
One's station of birth will change for the better[22].

(12) Distinguished[23] plants and scented flowers,
Do not perfume against the wind.
Those close to the blooming of Enlightenment[24].
- The virtuous - diffuse fragrance in all directions[25]

(13) Sandal wood, and various scented substances[26]
Blue lotus, fragrant flowers
[Their fragrance] though said to be real,
Is inferior to the fragrance of morality[27].

(14) The fragrance of flowers is faint;
It cannot be called real.
The fragrance of ethical alignment
Reaches up to the heavens - It is excellent[28]

(15) Those who are perfect in morality,
Whose actions are not heedless,
And who are freed through a concentrated mind[29]
Is far apart from Mara's path[30].

(16) As in a field-ditch[31]
Near the main road,
A lotus could bloom,
Fragrant, clean and charming[32].

(17) Likewise, in the cycle of rebirth[33].
Amidst the [lowest] end of worldlings[34].,
The wise ones delight in going forth[35],
To be disciples of the Buddha[36].

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Notes

(1) The character 擇 means 'to select', as in 擇選 which is how it is glossed in *Udv(C1)* (p.708c) (See also note 6 below). It also means 'to pick', as in 採擇 'making a pick' (of flowers, alternatives). or 'to discriminate or differentiate' as in 擇法 (cf *dhamma-vicaya*). It seems quite certain that the original word here must have been either *vicessati* or its Prakrit equivalent. A Sanskrit reading of *vicesyata* has been noted by Bernhard (*Ud* p.238). It is note-worthy that in the Pali tradition while *Dh(P)* gives *vijessati* here, the commentary favours *vicessati*.

(2) *Udv(C1)* (p.708c) "Land - this means the seeds of craving". (See also note 5 below).

(3) We follow the *Yuan*, and *Ming* edns. to read 監 'prison'. The Chinese conception of hell is an underground prison (地獄). *Beal* (p.41, and n.70) wrongly takes the Chinese word here to stand for *Yama* - another instance of his reading the Pali into the Chinese. Nevertheless, it is to be noted that the Pali commentary here explains *yamaloka* in the Pali stanza as the fourfold woeful states.

(4) 法句 , the same two characters as for '*Dharmapada*', agreeing with the Pali verse.

It is interesting that according to *Sparham* (1 p.67) the corresponding verse in *TbUdv(E)* has here 'The four things'. *Sparham*, (p.177, n 120) explains these as "the four-part explanation of the teaching of the twelve lines, or the four noble truths". It is not clear whether this explanation is from the Tibetan commentary itself.

(5) Cf *Dh(P)* 44; *PDh* 131; *Udv(Sk)* XVIII 1; *Dh(Gr)* 301; *DhAv(C)* p.584a; *Udv(C1)* 1 p.708b; *Udv(C2)* 1, p.786a; *TbUdv(E)* 1 p.67.

Ven Dr. Yin Shun, (Preface to 南傳法句經 , Taipei 1980, p.5) comparing this Chinese verse with the Pali, remarks as follows: "For `conquer' [in the Pali], the Chinese translation has 擇 , 'select' `discern' (抉擇). The Ceylonese tradition explains this as : `to know truly' —this makes no difference. According to the Kāśmīrian tradition,`land' here refers to craving. The Ceylonese tradition takes *pathaviṃ* to be the self; *yamaloka* to be the four *duggati*; *sadevakaṃ* to be the human world and the six celestial realms. The meaning [of all these explanations] are neither clear nor satisfactory.

" As a matter of fact, in the *āgama* sūtras, the Buddha does not always talk about the five or six *gati*. He very often takes the existing human world as the basis, and makes us understand what good and evil are— what do not cause us to fall into hells but enable us to be reborn in heavens. Therefore, the conquest of *pathavi*; is none other than man's truly understanding, so that he can freely (not pushed by others, i.e. 'conquer') leave the hells and be reborn in heavens. 地 ['land', 'earth',

'ground'], refers to humanity on earth; 監 ['prison', 'hell'] - [corresponding to] *yamaloka* — refers to the hells; 天 ['heaven'] refers to the heavens of the three spheres. This is just like what the following verse says: only the human '*saikṣa*' (according to Sarvāstivāda, this is the stage of *murdha* or *kṣānti*) can in future births, decidedly not fall into hells but be reborn in the heavenly realms. — Surely this would accord well with both the words and meanings: When we come to the interpretations of the various sects, it may be that one is right, the other wrong; or that both can co-exist; or that we should make a fresh ascertainment of meaning ourselves: This is yet another instance.

"Glancing through the modern [Chinese] translation of the Pali *Dhammapada* verses, the conviction I have always had — that we should equally respect all the Buddhist schools and all their canons, without any bias; that we should feel free to make our own choice — is further deepened..."

(6) *Udv(C1)* (p.708c) 'A trainee can select the land' - i.e. [up to] the *arhat-pratipannaka* (向阿羅漢)...... A trainee with firm faith selects (擇選) the good land. He gets rid of the root of craving and reaches the goal (成道) by self-effort".

(7) Cf *Dh(P)* 45; *PDh* 132; *Udv(Sk)* XVIII 2; *Dh(Gr)* 302; *DhAv(C)* p.584c; *Udv(C1)* 2 p.708c; *Udv(C2)* 2 p.786a; *TbUdv(E)* 2 p.67.

(8) 敷 can refer to either 敷開 ('open up' or 'blooming' (of flowers), or to 敷設 ('arrange in order' - decoration, etc.). Thus we can translate as either 'blooming of Mara's flowers', or 'Mara's floral decoration'.
The *Udv(C1)* (p.711a) comments on this line as follows: "The fetters to be eliminated by seeing the [Four] Truths and by the path of meditation (i.e. the *darśana-bhāvanā-mārga-heya kleśa* of the Sarvāstivāda) are completely exhausted without any remainder. One no longer goes for his words and draws close to him. — Thus it says, 'can break the blooming of Mara's flowers' "

(9) Cf *PDh* 134 (*loka* in its first line agrees with 世 in ours); *Udv(C1)*, p.710c: *TbUdv(E)* 17 p.69. Our text reads 生死 while the *Yuan* and *Ming* edns, as well as the *DhAv(C)* (p.585a), read 死生. However, a similar (with the same third and fourth lines) verse in *Udv(C1)* (p.710c) reads 死王 (lord of death.), which we believe to be the correct reading; 生 being a mistake for 王. This reading is also supported by the parallel verses in Pali and Tibetan. (*Dh(P)* 46; *TbUdv(E)* p.69 where 'lord of death' occurs in ⁊12, 13, 14, 15).

(10) Cf *Dh(P)* 46; *PDh* 134; *Udv(Sk)* XVIII 18; *Dh(Gr)* 300; *DhAv(C)* p.585a; *Udv(C1)* 18 p.711a; *Udv(C2)* 24cd-25ab p.786b; *TbUdv(E)* 18 p.69.

We have once again read 死王 in the fourth line following the parallel verse in *Udv(C1)*. See also note 9 above.

(11) Cf *Dh(P)* 47; *PDh* 128; *Udv(Sk)* XVIII 14; *Dh(Gr)* 294; *Udv(C1)* 14 p.710b; *Udv(C2)* 15 p.786b; *EĀ* 23 p.673a; *TbUdv(E)* 12 p.68.

(12) Cf *Dh(P)* 48; *PDh* 129; *Udv(Sk)* XVIII 15; *Dh(Gr)* 294; *Udv(C1)* 15 p.710c; *Udv(C2)* 16 p.786b; *TbUdv(E)* 13 p.69.

(13) The Chinese word 仁 as an adjective is applied to those who are virtuous, respectable, kind-hearted, etc. In Confucianism, it denotes the ideal of a 'true man'. In Buddhism, it is often a translation for *muni*.

(14) This is one of the very few verses that is parallel almost word for word in all the versions.

Cf *Dh(P)* 49; *PDh* 127; *Udv(Sk)* XVIII 8; *Prat*: *Mahās*, Sarv, *Mūlasarv*; *Dh(Gr)* 292; *Udv(C1)* 9 p.709b; *Udv(C2)* 9 p.786a; *EĀ* 44 p.787a; *MsV* p.200a, p.206a; *T22* p.313c; *T22* p.555c; *T22* p.564c; *T22* p.1022b, p.1030a; *T22* p.1040bf; *T23* p.478c; *T23* p.488a; *SarV(C)* 50 p.904c; *SarbnV(C)* 20 p.1010c; *T24* p.507c; *T24* p.517a; *T24* 14 p.616a; *T24* p.659b; *T24* 6 p.836b; *TbUdv(E)* 7 p.68.

(15) Note that while the second and fourth lines of *Dh(P)* 309 and *PDh* 309 have *katākataṃ* and *katāṇi akatāṇi* respectively; those of *Udv(Sk)*, *Dh(Gr)* have *kṛtākṛtam* (*kidakida*) and *samaṇi visamani* (*samāni visamāni*) respectively, *PDh* 310 have *samāsamaṃ* and *samāni viṣamani* respectively. Cf *Dh(P)* 50; *PDh* 309, 310; *Udv(Sk)* XVII 9; *Prat*: *Mahās*, *Sarv*, *Mūlasarv*; *Dh(Gr)* 271; *Udv(C2)* 10 p.786a; *EĀ* 44 p.787a; *T12* 6 p.898a; *T12* 10 p.426bf; *T12* 10 p.667cf; *T22* p.200a, p.206a; *T22* p.213c; *T22* p.555c; *T22* p.564c; *T22* p.1022b, p.1030a; *T22* p.1040c; *T23* p.478c; *T23* p.488a; *SarV(C)* 50 p.904c; *SarbnV(C)* 20 p.1020a; *T24* p.507c; *T24* p.517a; *T24* 14 p.616a; *T24* p.659b; *T24* 6 p.836b; *TbUdv(E)* 8 p.68.

(16) We take 工 to be a mistake for 巧 ('skilful', 'beautiful', 'good'). Cf the parallel verse in *Udv(C1)* p.709a, and n 4.

(17) Cf *Dh(P)* 51; *PDh* 125; *Udv(Sk)* XVIII 6; *Dh(Gr)* 290; *Udv(C1)* 7 p.709a; *Udv(C2)* 7 p.786b; *MVŚ* 121 p.630c; *TbUdv(E)* 6 p.68.

(18) Cf *Dh(P)* 52; *PDh* 126; *Udv(Sk)* XVIII 7; *Dh(Gr)* 291; *Udv(C1)* 8 p.709a; *Udv(C2)* 8 p.786a.

(19) The verb here is actually 作 'to do', 'to make'.

(20) The Chinese term 步搖 (or 步步搖) refers to ancient women's decorative items, especially hair decorations. The characters literally mean 'bobbing at every step'. Beal (*op. cit.* p.42) misses the meaning of the term completely and comes up with the following bizarre rending, "As many kinds of flowers when waved to and fro scatter their scent far and wide". This he claims to be in agreement with *Dh(P)* 53 (*loc. cit.* n 74). As in numerous other instances, he arbitrarily joins up the four lines of the verse to produce the following translation:

"As many kinds of flowers when waved to and fro scatter their scent far and wide, so wide is the renown of his accumulated merits, who once is born and lives as ought".

The *Udv(C1)* (p.709b) commentary on this verse says, "Like the skillful flower-garland disciple who gathered various flowers to make garlands and sold them for a living. When the other bhiksus saw what he had done, they started themselves to make wondrous (未曾有 `have never been' — cf *abhūta*) garlands ....". This makes it clear that the reference is to making *garlands*. Cf also *Dh(P)* 53ab:
Yathā pi puppharāsimhā
Kayirā mālāguṇe bahu

(21) 綺 in our text means 'beautiful', 'elegant'. The *Yuan* and *Ming* edns, as well as all except one edn of the *DhAv(C1)*, read 奇 ('unusual', 'strange'). *Udv(C1)* (p.709b) reads ('distinguished', 'admirable').

(22) Cf *Dh(P)* 53; *PDh* 130; *Udv(Sk)* XVIII 10; *Dh(Gr)* 293; *DhAv(C)* 2 p.585c; *Udv(C2)* 13 p.786a; *TbUdv(E)* 10 p.68.

(23) We follow the *Sung* and *Yuan* edns to read 琦 ('distinguished'). The reading in our text, 奇 ('unusual') is also adoptable.

(24) 道

(25) Cf *Dh(P)* 54; *PDh* 121; *Udv(Sk)* VI 16 (cf *AKB* p.168); *Dh(Gr)* 295; *DhAv(C)* 2 p.585c; *Udv(C1)* 17 p.657b,c; *Udv(C2)* 18 p.780c; *SĀ* 1073 p.278c; *SĀ(var)* 12 p.377a; *T2* p.508b; *T2* p.507c; *AK(C)* 11 p.60a; *AKB(C)* 8 p.217b; *TbUdv(E)* 14 p.27.

(26) We have read 多香 as 'many kinds of scented substances', as the parallel verse in *TbUdv(E)* and the comm. in *Udv(C1)* both seem to suggest this. 多, however, can also mean 'much', in which case, the translation becomes 'of much fragrance'.

(27) Cf *Dh(P)* 55; *PDh* 122; *Udv(Sk)* VI 17; *Dh(Gr)* 296; *DhAv(C)* 2 p.585c; *Udv(C1)* 18 p.657c; *Udv(C2)* 19 p.780c; *SĀ* 1073 p.278c; *SĀ(var)* 12 p.377a; *T2* p.508b; *T2* p.507c; *AK(C)* 11 p.60a; *AKB(C)* 8 p.217b; *TbUdv(E)* 15 p.27.

(28) Cf *Dh(P)* 56; *PDh* 123; *Udv(SK)* VI 18; *DhAv(C)* 2 p.585c; *Udv(C1)* 19 p.658a; *SĀ* 1073 p.279a; *SŚ(var)* 12 p.377a; *EĀ* 13 p.613c; *T2* p.508b; *T2* p.507c; *TbUdv(E)* 16 p.27.

(29)定意度脱 . Same in the parallel verse (2 lines identical) in *Udv(C1)* (p.658a, A 17). But the comm. there says nothing on this line. 意 however could also be a mistake for 慧 (wisdom, corresponding to *sammadaññā* in *Dh(P)* 57 and *PDh* 124), in which case the translation would be 'concentration and wisdom'. It appears that the Sri Lankan Theravada commentarial tradition also has the interpretation here of "meditative-absorption" (*jhan* [*jhāna*]) - vide *Palihawadana* p444 n.28.

(30) Cf *Dh(P)* 57; *PDh* 124; *Udv(Sk)* VI 19; *Dh(Gr)* 297; *DhAv(C)* 2 p.585c;

Udv(C1) 20 p.658a; *Udv(C2)* 20 p.780c; *SĀ* 1073p.279a; *SĀ* (var) 12 p.377a; *EĀ* 13 p.613c; *T2* p.508b; *TbUdv(E)* 17 p.27.

The original Indian version of our Chinese text possibly has something like *māramārgam*.

(31) Exactly the same verse in *Udv(C1)*, p.709c. Its commentary says, " 'field-ditch is that which accumulates all the impure, filthy things......" (So also the commentary in *DhAv(C)* (p.586a), thus agreeing with *sankaradhana* in *Dh(P)* 58, and *samkara-kuta* in *PDh* 135.

(32) Cf *Dh(P)* 58; *PDh* 135; *Udv(Sk)* XVIII 12; *Dh(Gr)* 303; *DhAv(C)* 2 p.586a; *Udv(C1)* 12 p.709c; *Udv(C2)* 11 p.786a; *TbUdv(E)* 9a-b p.68.

(33) 生死 usually corresponds to *samsāra*. One suspects that this line in the Indian original might have something like *samsāra-bhūtesu*, or a Prakrit equivalent, here (cf Pali *saṃkāra-bhūtesu*). Note that though in *Dh(P)*, the first lines of both 58 and 59 have *sankhāra-*, the corresponding *Dh(Gr)* verses 304, 304 have two different words, *sagara-* and *saghassa*, respectively.

(34) 處邊 We have read 邊 as a noun, 'end'. However, 處 could also mean 'place', 'side', or 'situate'. Other literal translations of this line will then be 'In the place where the ordinary worldlings are', or 'On the side of the ordinary worldlings', or 'At the fringe of the ordinary worldlings'. The commentarial story in *Udv(C1)* (p.710a-b) could also suggest the possibility of this last option. The story speaks of the Buddha converting a *candala* who subsequently attained arahatship - One suspects here that the original of our verse could have something like *anta-bhūte* where the Pali and *PDh* both have *andha-bhūta*.

(35) According to *Udv(C1)* (p.710b): 'going forth from the home life (出家) to be the Buddha's disciples'. Here the translators seemed to have understood a word corresponding to the Pali *atirocati* derived from *ruc* - which means both 'to shine forth' and 'to like' - to mean 'to like'.

(36) Cf *Dh(P)* 59; *PDh* 136; *Udv(Sk)* XVIII 13; *Dh(Gr)* 304; *DhAv(C)* 2 p.586a; *Udv(C1)* 13 p.709c; *Udv(C2)* 12 p.786a; *TbUdv(E)* 9e-h p.68.

13 THE FOOLS

The aim of this chapter on the Fools is to clear up the blurred vision [of the fools]. Therefore, herein is described the situation where they find themselves in, so that with a glimpse into it, they may gain some insight [into their own folly]

(1) For the wakeful the night is long.
For the weary, a journey is long.
For the fools, the cycle of rebirths is long,
Not knowing the True Dharma[1].

(2) The fool's deluded mind is always in darkness,
Flowing on like a river.
It's better to fare on singly [than go with fools],
Alone with no companions[2].

(3) Falling into the company of fools[3]
Leads to sorrow for long.
Living with fools is painful,
Like being at enmity with oneself[4].

(4) "I have sons, I have wealth"
So thinking, the fool is perturbed.
When even the self is not of one's own,
Whence[5] sons and wealth?[6]

(5) "I In summer I shall stay here;
In winter I shall stay here"[7]
Thus is the fool always apprehensive,
Not knowing the changes in the future[8].

(6) The fool,ignorant of his extreme folly,
Claims himself to be wise.
Being foolish and yet [claiming] to excel[9] the wise
- This is foolishness to the extreme[10].

(7) A fool's association with the wise
Is like a ladle [being unable] to taste,
Though he has taken liberties with[11] [the wise] for long,
He still remains ignorant of the Dharma[12].

(8) An intelligent man's association with the wise
Is like the tongue tasting the flavour;
Even if he just learns for a moment,
He understands at once the essence of the Way[13].

(9) A fool performs actions
To incur troubles for himself.
With a happy mind he does evil,
Causing great sorrow [in future][14].

(10) The kind of action is not good,
Which receding from it one will regret;
With tears in the face
[To receive] the fruit from one's past practice[15].

(11) The kind of action is virtuous and good,
Which one will review happily;
Being sure to receive good results,
One is smilingly pleased with the practice[16].

(12) So long as a past evil has not ripened,
The fool is calm and at ease.
When the time[17] comes for it to ripen,
He will experience much affliction[18].

(13) The fool, looking from where he is,
Sees not that he's heading towards suffering.
When he is about to fall into adversity,
He'll then realize that it's not good[19].

(14) When a fool does evil,
He realizes not [its consequence].
Troubles chase after him and he will burn himself
- By his own evil, he is set ablaze[20].

(15) The fool covets good food;
Month after month his nourishment increases.
Yet he is not even worth one-sixteenth.
Of one who has comprehended the Dharma[21].

16) The mental preoccupation of a fool
Will never yield any benefit.
He is incurring punishment for himself;
And retribution [is certain] — it has a seal[23].

(17) One recognizes a fool by observing his situation:
He gives not but seeks much;
Where he falls into, there is no virtue or wisdom,
But very often, evil deeds[24].

(18) Those away from the Way and close to craving,
Are [ordained] for food and for a name as a trainee.
As they are greedy and cling to the household,
They abundantly take offerings [from] other clans[25].

(19) Don't aspire ambivalently as a trainee:
Don't be a householder-renunciate
Coveting the household goes against the Holy Teaching;
And by so doing one will make oneself destitute[26].

(20) To do so is to be on a par with the fools,
And it only increases one's craving and conceit
- The aspiration for gain is one thing;
The wish for *Nirvana*[27] is another[28].

(21) Therefore, the knowledgeable ones
Should go forth to be the Buddha's disciples.
Leaving behind lust and worldly practices,
He'll never get trapped in the cycle of rebirth[29].

Notes

(1) Cf *Dh(P)* 60; *PDh* 185; *Udv(Sk)* I 19; *Udv(C1)* 19 p.616c; *Udv(C2)* 20 p.777b; *MPPS* 33 p.307c; *TbUdv(E)* 19 p.5.

(2) Cf *Dh(P)* 61; *Udv(Sk)* XVI 15; *Gil* III ii 185; *Dh(C)* 13 p.559c; *Udv(C1)* 12 p.697c; *Udv(C2)* 15 p.784b; *MĀ* 17 p.535c; *DgV(C)* 43 p.882c; *TbUdv(E)* 12 p.54.

(3) 著數 'to be counted amongst'
The *Udv(C1)* comm. on the parallel verse (see following note)gives the story that the Buddha once, while travelling together with Ānanda, saw Devadatta going in front of them. The Buddha then told Ānanda, "Let's go via another road, why meet up with this fool ? ".

(4) Cf *Udv(C1)* 19 p.730a: "Do not see or hear the fool,
(= *Udv(C2)* 21 p.790b) Or live with the fool.
Living with the fool is difficult,
Like living with an enemy".

Similar import in *TbUdv(E)* 23 p.98, 12 p.35 (close to *Dh(P)* 66). However, the last line 於我猶怨 would remind us of the Pali line *amitten'eva attana* in *Dh(P)* 66. Also cf *PDh* 174; *Udv(Sk)* IX 13.

(5) We have followed the *Sung*, *Yuan*, and *Ming* edns to read 何有
Our text has 何憂 ('why worry'), and the *Sheng* edn has 何處 ('where', or 'whence').

(6) Cf *Dh(P)* 62; *Udv(Sk)* I 20; *DhAv(C)* p.586b; *Udv(C1)* 39 p.624b; *Udv(C2)* 38 p.777b; *TbUdv(E)* 20 p.5.

(7) Beal (p.43) seems to have misunderstood the word 止 ('to stay'), and accordingly translates as follows:
"If it is hot, it will be so; if it is cold, it will be so".

The commentary (covering verses 4 to 10) in *DhAv(C)* p.586a-b) tells the following story:

An elderly brahmin, almost eighty years old, was rich, but foolish, coveting, difficult to convert, had no sense of morality and did not acknowledge the fact of impermanence". He was very busy labouring hard himself to supervise the construction of a new building with various apartments, rooms and pavilions and halls; to be used for himself, for guest reception, for his sons, daughters-law, servants, for storing possession, and for staying during summer and winter.

The Buddha saw with pity that this man was ignorant of the fact that he was not going to even survive the day. He went to try to advise him with verses 4, 5 and 6, though apparently in vain. Later on, when the old man was passing on a house beam, the beam fell on his head and he died instantly. At that time, the Buddha had not gone very far away, arriving at the upper part of the village (Beal wrongly says, "On the old man returning to his dwelling, he suddenly fell dead from a blow received as he walked, on which Buddha repaired to the place...") where He further uttered verses 7 to 10, to a group of brahmins.

(8) Cf *Dh(P)* 286; *PDh* 364; *Udv(Sk)* I 38; *Dh(Gr)* 333; *DhAv(C)* p.586b; *Udv(C1)* 37 p.623c, p.624a; *Udv(C2)* 37 p.777c; *TbUdv(E)* 39 p.8.

(9) 勝 There is no variant reading in the other edns. However, the *Sung*, *Yuan* and *Ming* edns of the *DhAv(C)* (p.586, n.26) read 稱 'calm'; so also the parallel verse in *Udv(C1)* (17 p.729c). Accordingly we may also read 勝 in our line as a mistake for 稱, and translate, 'Being foolish and yet claiming to be wise'.

(10) Cf *Dh(P)* 63; *PDh* 184; *Udv(Sk)* XXV 22; *DhAv(C)* p.586b; *Udv(C1)* 17 p.729c, 40 p.624b; *Udv(C2)* 18 p.790b; *MsarV(C)* 31 p.796c; *TbUdv(E)* 21 p.98 (but rather different judging by the English tr.)

(11) The word 狎 connotes the idea of regarding familiarly and cheaply, without any respect.

(12) Cf *Dh(P)* 64; *PDh* 191; *Udv(Sk)* XXV 13; *Dh(Gr)* 233; *DhAv(C)* p.586b; *Udv(C1)* 12 p.729a; *Udv(C2)* 13 p.790a; *T28* 10 p.803b; *TbUdv(E)* 14 p.97.

(13) Cf *Dh(P)* 65; *PDh* 192; *Udv(Sk)* XXV 14; *Dh(Gr)* 234; *DhAv(C)* p.586b; *Udv(C1)* 13 p.729b; *Udv(C2)* 14 p.790a; *TbUdv(E)* 15 p.97.

(14) Cf *Dh(P)* 66; *PDh* 175; *Udv(Sk)* IX 13; *DhAv(C)* p.586b; *Udv(C1)* 13 p.671a; *SĀ* 1276 p.351a; *T17* p.731b.

(15) Cf *Dh(P)* 67; *PDh* 175; *Udv(Sk)* IX 14; *DhAv(C)* p.586b; *Udv(C1)* 14 p.671a; *SŠ* 1276 p.351a; *TbUdv(E)* 13 p.36.

(16) Cf *Dh(P)* 68; *PDh* 176; *Udv(Sk)* IX 15; *Udv(C1)* 15 p.671b; *SŠ* 1276 p.351a; *TbUdv(E)* 14 p.36.

(17) We have followed the *Sung*, *Yuan* and *Ming* edns to read 時 ('time') instead of 處 ('place').

(18) Cf *Dh(P)* 69; *Udv(Sk)* XXVII 18; *Udv(C1)* 18 p.744c; *Udv(C2)* 17 p.792b, 14 p.782a; *TbUdv(E)* 19 p.113, 15 p.36.

(19) Cf *DhAv(C)* p.587a.
We could perhaps also translate the first two lines as follows:
Where the fool aspires to be
He perceives not that he'll meet with sorrow.

(20) Cf *Dh(P)* 136 (cf *Thag* 146); *Udv(Sk)* IX 12; *Dh(C)* 2 p.564c; *DhAv(C)* p.587a; *Udv(C1)* 11 p.670c; *Udv(C2)* 13 p.782a; *T4* p.161a; *TbUdv(E)* 10 p.35.

(21) 思法 *saṅkhata-dhamma*. of *Dh(P)* 70 (But the meaning of the Pali and Chinese verses seem very different, apart from the common point of the great worth of the *saṅkhata-dhamma*.)
Cf *Dh(P)* 70; *PDh* 386; *Udv(Sk)* XXIV 20E; *Mvu* iii 435; *Dh(Gr)* 313; *Udv(C1)* 16 p.726b; *Udv(C2)* 20 .789b; *T3* 44 p.856c; *TbUdv(E)* 25 p.91.

(22) 刀杖 - *lit.* 'knives and staff', corresponds to *daṇḍa*.

(23) Cf *Dh(P)* 72; *PDh* 177; *Udv(Sk)* XIII 2; *Dh(C)* 2 p.571c; *Udv(C1)* 2 p.688c; *Udv(C2)* 2 p.783c; *T15* p.279c; *MsarV(C)* 23 p.701b; *TbUdv(E)* 2 p.49.

(24) No parallel verse has yet been traced.

(25) Cf *Dh(P)* 73; *PDh* 178; *Udv(Sk)* XIII 3; *Dh(C)* 5 p.571c; *Udv(C1)* 3 p.688c; *Udv(C2)* 3 p.783c; *TbUdv(E)* 3 p.49.
Our text seems to have tr. *parakula* as 異姓 "other clans".

(26) Cf *Dh(P)* 74 a-d; *PDh* 179; *Udv(Sk)* XII 4; *Dh(C)* 6 p.571c; *Udv(C1)* 4 p.689a; *Udv(C2)* 4 p.783c; *TbUdv(E)* 3 p.49.

The prohibitive particle 勿 (don't) in our first line suggests that in the original there could possibly have been *mā* where *Dh(P)* has *maṃ*.

(27) 求道

(28) Cf *Dh(P)* 74 ef-75ab; *PDh* 180; *Udv(Sk)* XIII 5; *Dh(C)* 6 p.571c; *Udv(C1)* 4 p.689a; *Udv(C2)* 4 p.783c; *TbUdv(E)* 3 p.49.
Note, however that the sense of *Dh(C)* is quite different from that of *Dh(P)*.

(29) Cf *Dh(P)* 75c-f; *PDh* 181; *Udv(Sk)* XIII 6; *Dh(C)* 7 p.571c; *Udv(C1)* 6 p.689b; *Udv(C2)* 6 p.783c; *TbUdv(E)* 3 p.49.

14 THE WISE

The Chapter on 'The Wise' recommends the wise practitioners, to practise meritorious actions and make advance on the Path, taking the Dharma as the bright mirror.

(1) He who deeply examines good and evil,
Knows at heart what to fear and shun.
[Thus] fearing, he does not transgress,
And there is always happiness[1] and no sorrow[2].

(2) He who has merit from his previous life,
Should mindfully continue his [good] practices.
Goodness brings realization to his wishes,
And his good fortune will increase[3].

(3) Believe in goodness and make merit.
Be not tired of accumulating [good] practices.
Believe and know that there is effect of good deed,
Eventually, [all] will be clear[4].

(4) Always avoid unprofitable[5] [company].
Do not be close to the fools.
Think of following the good friends.
Associate with the noble ones[6].

(5) He who finds joy[7] in the Dharma sleeps well,
With a happy and clear mind.
The Dharma expounded by the Noble,
The wise always delights in practising[8].

(6) The virtuous and wise ones,
Observe precepts and follow the Way;
Like the moon amidst stars,
They illumine the world[9].

(7) Fletchers shape[10] the horns,
Navigators shape their boats.
Carpenters shape the wood,
The wise ones shape themselves[11].

(8) Just as a thick rock
Is unmoved by wind;
The mind of the wise is heavy enough
Not to be upset by praise or blame[12].

(9) Just as a deep pond
Is limpid and clear;
The wise, having heard the Dharma
Becomes clear in his mind and happy[13].

(10) The great man has in his nature no craving,
Every where he shines forth brightly.
Though encountering now pleasure now pain,
He does not loftily show off his wisdom[14].

(11) The virtuous one has no worldly engagement;
He desires neither sons nor wealth nor land.
Always morally conscious, wise and righteous[15],
He covets not material success by unjust means[16].

(12) The wise one knows that when one wobbles,
It is like a tree planted in sand.
If amidst friends, one's mind is not yet firm,
One gets tainted in accordance with their colours[17].

(13) The world is immersed in the sea;
Few can cross over to the [other] shore.
If there is anyone
Wishing to cross, he must run fast[18].

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(14) Those who sincerely desire the Truth[19]
Accept the True Teaching
- This is being near the Other Shore;
It is best to be liberated from death[20].

(15) He who cuts off the five aggregates[21],
Contemplative and wise,
Does not return to the deep sea.
Abandoning clinging[22] — this is being wise[23].

(16) He who controls his passions,
Giving up pleasure, and craving for naught[24],

Can come to rescue himself
From his sullied[25] mind - this is being wise[26].

(17) Those who train to obtain right knowledge,
Who contemplate on true Enlightenment[27],
Who accept Truth with one mind,
Who delight in not grasping[28],
Whose cankers and conditionings are destroyed
- Such persons have transcended the world29.

Notes

(1) 吉 'good', 'auspicious', 'lucky', 'happy', etc.

(2) No parallel version found so far. *Mizuno* (p.112-4), however, has taken this, together with the next verse, to be comparable to *Dh(P)* 76, which does not seem justifiable.

(3) No parallel version found so far, See also the preceding note.

One cannot readily explain the difference in meaning between this and the preceding verse together on the one hand, and *Dh(P)* 76 on the other - as Muzuno's theory (see *ultra, INTRODUCTION*) would imply - to be a misunderstanding of the Pali on the part of the tr. of *Dh(C)*. For, among other things, the idea of 'goodness bringing fulfillment of wishes' also occurs elsewhere (eg *Dh(C)* 22.13).

(4) No parallel version found so far. *Mizuno* (p.114) seems arbitrary in taking this to be a parallel version for *Dh(P)* 77.

(5) 無義 *anartha.*

(6) Cf *Dh(P)* 78; *Udv(Sk)* XXV 3; *Udv(C1)* 3 p.727c; *Udv(C2)* 3 p.789cf; *T17* p.732c; *TbUdv(E)* 3 p.95.

(7) Cf Pali *Dhammapīti*. But while the Pali commentary (*DhA* II 126) explains *pīti* to mean 'drinking' (*dhammapāyako, dhammaṃ pivanto*), it seems that the translators of our verse understands the term as 'joy'. This is also the case with the parallel verses in *Udv(C1)* (15 p.754c) and *TbUdv(E)* 16 p.128; *Udv(Sk)* (XXX 13) too has '*dharmaprītiḥ*'"; similarly *PDh* and *Dh(Gr)* (*dhama-pridi*). Brough (*op. cit.* p.244) asserted that in the orignal verse *dhamma-pīti* was intended to convey a double sense, both *-pīti* and *-prīti.*

(8) Cf *Dh(P)* 79; *PDh* 348; *Udv(Sk)* XXX 13; *Dh(Gr)* 224; *Udv(C1)* 15 p.754c; *Udv(C2)* 15 p.794b; *EĀ* 31 p.718c; *TbUdv(E)* 16 p.128.

We observe that our Chinese verse as well as that in *Udv(C1)*, corresponds to the Pali verse almost word-for-word, — allowing for the linguistic differences. In both the Chinese versions, even the line order is the same as that in the Pali:

Dh(P) 79	*Dh(C)* p.754c	*Udv(C1)*
dhammapī ti sukhaṃ seti	喜法臥安	愛法善眠寐

vippasannena cetasā 心悅意清 心意潔清淨
ariyappavedite dhamme 聖人演法 賢聖所說法
sadā ramati paṇḍito 慧常樂行 智者所娛樂

(9) No parallel verse traced so far.

(10) Th verb in each line is 調 - 'to adjust', 'to tame', 'to shape'. We have used the same word 'shape' in the four lines, in order to preserve this uniformity.

(11) Cf *Dh(P)* 80; *Thag* 877; *M* ii 105; *Thag* 19; *Udv(Sk)* XVIII 10; *DhAv(C)* p.587b; *Udv(C1)* 10 p.707c; *Udv(C2)* 10 p.785c; *SĀ* 1077 p.281b; *SĀ(var)* 16 p.379a; *EĀ* 31 p.721b; *TbUdv(E)* 9 p.65.

The verse in *Udv(C1)* is identical with ours except that the first and second lines are interchanged, which is also the order of *Dh(P)* 80. This may beconsidered an indication that *Udv(C1)* does not simply take over the parallel verses from *Dh(C)*, without scrutinizing the Indian original. The fact that the *Dh(C)* verse is not found in the corresponding *vagga* (i.e. *daṇḍa*) and that *pāda* a and b are resersed may constitute another indication that the original of *Dh(C)* is not *Dh(P)*.

(12) Cf *Dh(P)* 81; *PDh* 93; *Udv(Sk)* XXIX 49; *Dh(Gr)* 239; *DhAv(C)* p.587b; *Udv(C1)* 38 p.752a; *Udv(C2)* 43 p.794a; *EĀ* 31 p.718c; *TbUdv(E)* 48 p.124.

(13) Cf *Dh(P)* 82; *PDh* 275; *Udv(Sk)* XVII 11; *Dh(Gr)* 225; *DhAv(C)* p.587c; *Udv(C1)* 11 p.708a; *Udv(C2)* 11 p.785c; *EĀ* 31 p.718c; *TbUdv(E)* 10 p.65.

(14) Cf *Dh(P)* 83; *PDh* 80; *Udv(Sk)* XXX 52; *Dh(Gr)* 226; *DhAv(C)* p.588a; *Udv(C1)* 46 p.758b; *Udv(C2)* 46 p.795b; *TbUdv(E)* 50 p.133.

(15) 守戒慧道 , probably correspond to the *sīlavā*, *paññavā* and *dhammiko* in the Pali verse.

(16) Cf *Dh(P)* 84; *PDh* 326; *Dh(Gr)* 324; *DhAv(C)* p.588b.

(17) No parallel verse found so far.

(18) Cf *Dh(P)* 85; *PDh* 261; *Udv(Sk)* XXIX 33; *Udv(C1)* 28 p.751a; *Udv(C2)* 27 p.793b; *SĀ* 1051 p.274c; *TbUdv(E)* 33 p.122.

(19) 貪道

(20) Cf *Dh(P)* 86; *PDh* 262; *Udv(Sk)* XXIX 34; *Udv(C1)* 24 p.751b; *Udv(C2)* 28 p.793b; *SĀ* 1051 p.274c; *TbUdv(E)* 34 p.122.

(21) 五陰法 *(Pañca)skandha-dharma*. Cf *Dh(Gr)* 56*b* : *kanaṇa*, and *contra* Pali *kaṇham dhammam* and *Udv(Sk) kṛṣṇam dharmam*. It is hardly possible that the translators of *Dh(C)* would have got confused here with such a basic Buddhist term *khandah/skandha*. Moreover, the latter (or their Prakrit equivalent) was certainly correctly understood in *34.14*, corresponding to *Dh(P)* 374, where however we have something like *udaka-viya* (or *-vaya*) in place of Pali *udayavyaya*. This state of affairs suggests the following possibilities: (1) The original of *Dh(C)* was in a Prakrit where the spelling for what correspond to *Skt. skandha* and *udaya* respectively can lead to an ambiguity between *kṛṣṇa* and *skandha* in the former, and between *udaka* and *udaya* in the latter; or (2) that this original was an 'unpolished' Pali version (and *ipso facto* older than *Dh(P)*) derived inconsistently or carelessly from an older Prakrit, so that remnants like *udaka* (meant for *udaya*) remain.

(22) We have read 猗 as the same as 倚 , 'to rely on', 'lean on'.

(23) Cf *Dh(P)* 87; *Udv(Sk)* XVI 14a-d; *Dh(C)* 20 p.562; *Udv(C1)* 12 p.705a; *Udv(C2)* 11 p.785b; *TbUdv(E)* 13 p.62.

(24) The term here is 無為 - lit 'no-doing'; originally a Taoist term and used regularly in Chinese translation (including those of Shyuan Tzang) for *asaṃskṛta*. It is also sometimes a translation for *Nirvāna*.

(25) 使意 - the mind of fetters;

Cf *Dh(P) cittakleśa*. However, if we read ¨1 as a verb (to cause); we may render the last line as "Transforming mind into wisdom".

(26) Cf *Dh(P)* 88; *PDh* 264; *Udv(Sk)* XVI 14ef.

(27) 正道 — lit. 'true Way'.

(28) This line seems to correspond to *anupādāya ye ratā* in *PDh* 89, and不起 here therefore seems to correspond to *anupādāya*.

(29) Cf *Dh(P)* 89; *PDh* 265; *Udv(Sk)* XXXI 39; *Udv(C1)* 27 p.762b; *Udv(C2)* 26 p.795cf; *TbUdv(E)* 40 p.139.

In *d*, it is also possible to take 漏 and 習 a s together corre sponding to *āsava*.

15 THE ARAHAT [1]

The chapter on 'The Arahat' explains the nature of the true men [i.e. the arahats]: He is free from craving and without attachment. His mind does not change [inspite of worldly circumstances].

(1) He who has completed the Path[2] and is sorrowless,
Who is freed in every way,
Who is released from all bonds,
Is cooled without heat [of passion][3].

(2) Those whose mind is pure and are mindful,
Delighting in nowhere;
Have crossed the sea of delusion,
Like swans who have abandoned their lake[4].

(3) Those who eat according to the stomach's capacity,
Who accumulate nothing,
Whose mind is empty and markless[5];
Have passed the various stages of progress
Like the birds in the sky
Which can go far unhindered[6].

(4) Those who have exhausted the world's conditioning[7],
Who are no more hung up with food;
Whose mind is empty and sorrow-free[8],
Have reached the state of freedom.
They are [unattached] like flying birds
Which land temporarily only to fly away[9].

(5) He whose senses are controlled, according with calm[10]
Like horses well tamed,
Who has abandoned conceit and the conditioning[11];
Is respected by the gods[12].

(6) Without resentment, like the earth;
Immovable, like a mountain[13];
The true men are taintless,
And have ended the worldly cycle of rebirths[13].

(7) His mind is already at rest,
His words and deed too are tranquil[14].

By right understanding he is freed;
Calmly, he goes into appeasement[15].

(8) He who has given up craving and is detached
Who has broken the hindrances of the three spheres,
And whose desires are annihilated
- Is indeed a superior man[16].

(9) Be it in village or in forest,
Or on the plains or high lands.
- Wherever the arahats[17] pass by
It cannot but become blessed[18].

(10) He finds delight in the wilderness[19]
Which the worldlings do not;
Happy indeed are the unattached
Who seek no sensual pleasure[20].

Notes

(1) The Indian word here is transliterated: 羅漢

(2) This is represented by only one character, 去 ('gone'), but clearly corresponding to *gataddhino* in *Dh(P)* 90.

(3) Cf *Dh(P)* 90 (virtually word for word identical with our stanza); *PDh* 86; *Udv(Sk)* XXIX 35; *Udv(C1)* 30 p.751b; *Udv(C2)* 29 p.793c; *TbUdv(E)* 35 p.122.

(4) Cf *Dh(P)* 91; *PDh* 231; *Udv(Sk)* XVII 1; *Udv(C1)* 1 p.706c; *Udv(C2)* 1 p.785c; *TbUdv(E)* 1 p.64.

The *Udv(C1)* stanza is word for word identical with ours. On the first line, the commentary (*loc. cit.*) says "He ties the mind on to the pure, constantly seeking skillful means in order to get out". Thus even though no Chinese character here corresponds to *uyyunjanti* in the Pali, the idea of 'striving' does seem to have been understood in the phrase 心淨 ('mind is pure').

Significantly, the corresponding stanza, *Udv(Sk)* XV 1*d* reads *hy okaṃ oghaṃ jahante te*; and *Udv(Sk)* XXXI 2*a*, corresponding to *Dh(P)* 34*a*, reads *okād oghāt samuddhṛtaḥ*. The corresponding Chinese translations are 已度痴淵 as in our stanza, and 以離於深淵 ('As it has left the deep pond (or deep sea)' in *Udv(C1)* 2 p.758c; respectively. That is, we have in both cases, the same word 淵 - meaning 'deep water', 'deep pond', 'sea' etc; and often translating *ogha* (see *ultra* 10.5 and *n*.9) - where the Pali has *oka*-.

This means either (i) that the meaning of *oka* as 'water' is known to the northern tradition - as well as to the Pali commentarial tradition (see *PTSD* p.162); or (ii) that the original for the two Chinese stanzas might have here *oghaṃ oghaṃ* and *oghāt oghāt*, respectively.

On *c* and *d*, *Udv(C1)* p.706c explains: "When the birds realize that there is much to be feared in the [pond] water, and moreover being frequently scared by hunters, they abandon the pond, flying high up to avoid the troubles. .... Thoroughly veiled by the deep water (or sea, 淵) of delusion which penetrates into their bones and marrows, they then seek expedience to utterly destroy [delusion]".

(5) 想 ('thought') ought to be a mistake for 相 ('mark') corresponding to *nimitta* in the Pali stanza.

(6) Cf *Dh(P)* 92; *PDh* 87; *Udv(Sk)* XXIX 26 (cf also 25, 27, 28); *Udv(C1)* 25 p.750cf; *Udv(C2)* 24-25ab p.793b; *TbUdv(E)*

(7) 習 - 'habit', 'practice', 'conditioning'. Here it seems to corre spond to *āsava* in the Pali stanza.

(8) 虛心無患 . However 患 w could have been a misprint for 想 (cf 心空無想 in earlier stanza), and the line would then corr. to *suññato animitto ca* in the Pali.

(9) Cf *Dh(P)* 93; *PDh* 270; *Udv(Sk)* XXIX 29 (also cf 30-32); *Udv(C1)* 26 p.751a; *Udv(C2)* 25 p.793b; *TbUdv(E)* 23 (also cf 24, 25, 26, 27, 28, 29, 30, 31, 32).

(10) However, *Yuan*, *Ming* and *Sung* have 正 evenness';cf *PDh* 89a *samatāṃ gatāni* and *Udv(Sk)* XIX 3a *samatāṃ gatāni* .

(11) We take 習 to correspond to *āsava* in the Pali stanza. (See also note (7) above).

(12) Cf *Dh(P)* 94; *PDh* 89; *Udv(Sk)* XIX 3; *Dh(C)* 17 p.570c; *Udv(C1)* 2 p.711b; *Udv(C2)* 3 p.786c; *T17* p.732b; *MPPŚ* 3 p.81b; *TbUdv(E)* 3 p.71.

(13) The idea of 'unmovable' in the 2nd *pāda* agrees with *Udv(Sk)* XVII 12b (*aprakampayah*) and *Mūlasarv Uv* (*na kampate*). However, this idea seems to be known in the *Dh(P)* comm: *aṭṭhi lokadhammehi akampiya-bhavena tādi vatānaṃ sundaratāya subbato*.

Cf. *Dh(P)* 95; *Udv(Sk)* XVII 12; *Mūlasarv Uv*; *Dh(C)* 23 p.573c; *Udv(C1)* 12 p.708b; *Udv(C2)* 13 p.785c; *YBŚ* 18 p.382b; *TbUdv(E)* 18 p.382b.

The 'true man' here probably translates what in Pali is *arahant* (*Mizuno* (p.324) opines that the term translates *tādin* in the Pali). If so, it is possible that it translates what appears in the Pali word as *rahad.* This could then imply that in the language of the original of *Dh(C)* , the form *raha* is equivalent to Pali *araha* (cf *PTSD*, p.567, on *rahas*) - or at least that this is taken to be so by the translators. In Sinhalese too we have the corresponding term *rahat.*

It does not seem so likely that the term *rahada* (or another Prakrit equivalent) was misunderstood by the Chinese translators; for in *Dh(C)* 14.9*a* 譬如深淵 ('Just as a deep pond') corresponds perfectly to *yathā pi rahado gambhīro* of *Dh(P)* 82*a*.

(14) We have followed the other edns, as well as the *DhAv(C)* to read 止 *santa.*

(15) The word 滅 lit. means 'extinction'. It is very often a translation for

upaśama (See *SJD*) and *nirvāṇa*. Here it would appear to correspond to *upasanta* in the Pali stanza.Hence we have preferred to translate it as 'appeasement' as 'extinction' unfotunately connotes utter annihilation.

Cf *Dh(P)* 96; cd=*S* i 162; *PDh* 88; *Udv(Sk)* XXXI 45; *DhAv(C)* 2 p.588c; *Udv(C1)* 34 p.763a; *Udv(C2)* 33 p.796a; *TbUdv(E)* 49 p.141.

(16) Cf *Dh(P)* 97; *Udv(Sk)* XXIX 23; *Udv(C1)* 23 p.750c; *Udv(C2)* 22 p.793b; *T31* 16 p.773b; *T32* 6 p.288a; *TbUdv(E)* 21 p.120.

(17) 應真 (lit. 'worthy and true') is one of the old translations for *arhat*.

(18) Cf *Dh(P)* 98; *S* i 233; *Thag* 991; *MA* ii 250; *AA* i 230; *UdA* 184; *PDh* 245 = *J* iii 169, 229; *Udv(Sk)* XXIX 18; *DhAv(C)* p.588c; *Udv(C1)* 18 p.750a; *MSarV(C)* 8 p.666af, 24 p.755b; *TbUdv(E)* 17, p.119.

(19) 空閑（處） is a translation for āraṇya

(20) 求欲 can be read as a single verb 'to seek', 'to crave'. But it seems here to correspond to the Pali compound *kāmagavesino*.

Cf *Dh(P)* 99; *PDh* 155; *Udv(Sk)* XXIX 17; *DhAv(C)* 2 p.588c; *Udv(C1)* 17 p.7499cf; *Udv(C2)* 17 p.793b; *TbUdv(E)* 16 p.119.

16 ON THE THOUSANDS

The chapter 'On The Thousands' explains that in one's training, it is better [to learn a few scriptures] which are concise and clear rather than having many scriptures without significance.

(1) Though one might recite thousand words[1];
If their meanings be improper,
It's better to recite one with essential [meaning]
Hearing which thoughts will come to cease[2].

(2) Though one might recite a thousand chapters,
What's the use if they be meaningless?
It's better to recite one with meaning,
Hearing and practising which one crosses over[4].

(3) Though one might recite many sutras,
What's the use if one does not understand?
[It's better] to understand one dharma verse[5],
Practising which one may attain Enlightenment[6].

(4) Battling with thousands and thousands of men,
One man might be the victor,
But he who conquers himself is better
He is indeed the greatest in the battle[7].

(5) Best indeed is one who has conquered himself
He is as such called the King of men
Guarding his thoughts and training his self,
He restrains himself till the end[8].

(6) Even the gods, said to be exalted,
Or demigods or Mara or Brahma or Sakya,
None of them can defeat
A man who has conquered himself[9].

(7) One might each month offer sacrifices by the thousand,
And continue doing so for one's whole life;
This is not as good as, for a single moment
Recollecting the Dharma with one-mindedness

The merit produced by one such thought
Excels that of [offering sacrifice] for a whole life[10].

(8) Though for a whole century,
One might attend to the sacrificial fire;
It's better, even if for a single moment,
To make offerings to the Three Honoured Ones
The merit of one such offering
Excels that of a century-long [sacrificial act][11].

(9) If one offers sacrifice to gods, for the merit's sake,
And subsequently expects reward from it;
This would not amount to a fourth [the merit]
From paying respect to the virtuous ones[12].

(10) In him who properly conforms to etiquette
And always respects the elders,
Four blessings automatically increase;
Beauty, strength, long-life and happiness[13].

(11) If one lives a hundred years,
Away from [mental] rectitude and unethical;
It's better to live a single day
Being ethical, mentally rectified and meditative[14].

(12) If one lives a hundred years
Crooked, insincere and without wisdom;
It's better to live a single day
With mind a concentrated, acquiring true wisdom[15].

(13) If one lives a hundred years
Sluggishly and without diligence;
It's better to live a single day,
Doing one's best and with diligence[16].

(14) If one lives a hundred years
Without perceiving the rise and fall of things;
It's better to live a single day,
Perceiving [that] subtlety and knowing what to shun[17].

(15) If one lives a hundred years
Without seeing the Path[18] of *Ambrosia*;

It's better to live a single day
Tasting-practising-the flavour of *Ambrosia*[19].

(16) If one lives a hundred years
Without knowing the great Righteousness[20].
It's better to live a single day
Studying the essentials of the Buddha's dharma[21].

Notes

(1) *DhAv(C)* and *Udv(C1)* read 章 (*'varga'*)

(2) Cf *Dh(P)* 100; *PDh* 376; *Udv(Sk)* XXIV 1; *Mvu* iii 434; *Dh(Gr)* 306; *DhAv(C)* 1 p.589b; *EĀ* 23 p.673b; *T15* 44 p.856c; *TbUdv(E)* 2 p.88. *Dh(P)* in this and other stanzas often has *yo ca* in *a* which however should be *yo ce* as suggested by the Chinese

(3) 行 - *saṃskāra*

(4) Cf *Dh(P)* 101; *Udv(Sk)* XXIV 1; *Mvu* iii 434; *Dh(Gr)* 308; *TbUdv(E)* 1 p.88; *DhAv(C)* 2 p.589b; *Udv(C1)* 2 p.725a; *Udv(C2)* 3 p.789a.

(5) 法句 *dharmapada*

(6) Cf *Dh(P)* 102; *PDh* 377; *Udv(Sk)* XXIV 2; *Dh(Gr)* 309 (but this is very little different from *Dh(Gr)* 308); *DhAv(C)* 3 p.589b ; *Udv(C1)* p.724c 1, 2 p.725a; *Udv(C2)* 3 p.789a; *T15* 44 p.856c.

(7) Cf *Dh(P)* 103; *PDh* 378; *Udv(Sk)* XXIII 3; *Mvu* iii 434; *Dh(Gr)* 305; *Udv(C1)* 3 p.723a; *Udv(C2)* 3 p.788b; *EĀ* 23 p.673b; *TbUdv(E)* 3 p.84.

(8) Cf *Dh(P)* 104; *PDh* 319; *Udv(Sk)* XXIII 4; *Udv(C1)* 4 p.723a; *Udv(C2)* 4 p.788b; *TbUdv(E)* 4 p.84.

(9) Cf *Dh(C)* 105; *PDh* 320; *Udv(Sk)* XXIII 5; *Udv(C1)* 5 p.723a; *Udv(C2)* 5 p.788b; *TbUdv(E)* 5 p.84.

(10) Our understanding of this stanza, particularly the 5th line, has been guided by the parallel stanza in *Udv(C2)* (p.789a) which is effectively a paraphrase of ours.

Cf *Dh(P)* 106; *PDh* 379; *Udv(Sk)* XXIV 21, 29, 16; *Mvu* ii 435; *Dh(Gr)* 310; *TbUdv(E)* 27 p.91, 32 p.92.

(11) Cf *Dh(P)* 107; *PDh* 380, 384, 385, 387, 388, 389; *Udv(Sk)* XXIV 16, 22, 23, 24, 18, 19, 20E; *Muv* iii 435; *Dh(Gr)* 320; *Dh(C)* 18 p.559c; *DhAv(C)* 2 p.589c; *Udv(C1)* 14 p.726a; *Udv(C2)* 33 p.789c; *T3* 44 p.856c; *TbUdv(E)* 17 p.90, 26-28 p.91.

In the first line of our translation, 'whole' translates 終 ('completely', 'ultimately', 'up till the end'). It is not impossible that in place of *jantu* in the Pali verse, there could have been a different Prakrit word translated by the Chinese 終 (Cf *Udv(Sk)*: *yac ca varṣaśataṃ pūrṇam*).

Dh(C) also differs from *Dh(P)* in the third line : 'triple gem' (三寶) of our stanza *contra eka ca bhāvitattānam*. *Mizuno* (p.325) is prepared to regard this simply as an error of the Chinese translator. Yet it must be observed that in the Tibetan version, the parallel stanzas #26, #27 and #28 of the 24th chapter also speak of respecting the Buddha, the Dharma, and the Sangha, respectively.

The idea of the superiority of the offering to or faith in the Triple Gem is also quite explicit in the parallel stanzas of *PDh* (383, 384, 385, 387, 388, 389 - *na tam buddhe prasādassa*, ...*Dhamme*........, ...*sanghe*......). See also *Udv(Sk)* and *TbUdv(E)* references given above.

(12) Cf *Dh(P)* 108; *PDh* 381; *Udv(Sk)* XXIV 30; *Mvu* iii 435f; *Dh(Gr)* 321; *Udv(C1)* 22 p.727a; *Udv(C2)* 21 p.789b; *TbUdv(E)* 34 p.92.

(13) This is the only Chinese version we have.
Cf *Dh(P)* 109; *Dh(Gr)* 172.

(14) *Dh(P)* 110; *PDh* 390; *Udv(Sk)* XXIV 3; *Mvu* iii 436; *Udv(C1)* 3 p.725a; *Udv(C2)* 4 p.789a; *T3* 44 p.856c; *TbUdv(E)* 3 p.88.

(15) Cf *Dh(P)* 111; *PDh* 391; *Udv(Sk)* XXIV 4; *TbUdv(E)* 5 p.88.

(16) Cf *Dh(P)* 112; *PDh* 392; *Udv(Sk)* XXIV 5; *Mvu* iii 436; *Dh(Gr)* 316; *Dh(C)* 17 p.559c; *Udv(C1)* 5 p.725a; *Udv(C2)* 5 p.789a; *T4* p.152c; *TbUdv (E)* 4 p.88.

(17) The last line may also be understood as: 'Perceiving even the tiniest [wrong] to be shunned'. Cf *Dh(P)* 113; *PDh* 393; *Udv(Sk)* XXIV 6; *Mvu* ii 436; *Dh(Gr)* 317; *Udv(C1)* 6 p.725b; *Udv(C2)* 6, 7 p.789a; *T3* 44 p.856c; *T24* 40 p.410a; *T50* 2 p.302c; *TbUdv(E)* 6 p.89.

In *Dh(Gr)* and one of the manuscripts of the *Mvu*, we have the reading *udaka* in place of *udaya*. On this, see also *Dh(C)* 34.14 and notes.

(18) *Udv(C2)* here has 句 ('word', 'verse'), apparently for *pada*.

(19) Cf *Dh(P)* 114; *PDh* 395; *Udv(Sk)* XXIV 15; *Mvu* iii 436; *Udv(C2)* 15 p.789b; *T3* 44 p.856c; *TbUdv(E)* 13 p.89.

(20) 道義 Or, shall we decipher 大道義 as 'the meaning of the Great Way'?

(21) Cf *Dh(P)* 115; *PDh* 394; *Udv(Sk)* XXIV 14; *Mvu* iii 436; *Dh(Gr)* 318; *Udv(C2)* 13 p.789b (very close to *Udv(Sk)*); *TbUdv(E)* 11 p.89 (?).

17 EVIL DEEDS

The chapter on 'Evil Deeds' aims at converting the evil men. [It explains that even a tiny evil thought] stirred up [in the mind] will yield evil retribution. If one does not do [any evil], one will be free from misfortunate.

(1) He who does not follow suit on seeing good done,
Will reverse to follow his evil mind,
He who does not seek to make merit properly
Will reverse to delight in sexual misconduct[1],

(2) The ordinary worldlings, when doing evil,
Are not aware themselves of [the danger involved][2].
Being foolish, they find pleasure in it,
And thereby accumulate poison for the future[3].

(3) When a bad man does vices,
He gets submerged in them again and again,
Doing them with joyful desires.
He receives accordingly the retribution of his evil[4].

(4) When a good man does virtuous deeds
[His virtues] increase progressively.
Doing them with a willing mind,
He receives accordingly the retribution of his merit[5].

(5) [Though] the evil man might see as merit
His evil, while it has not ripened;
When his evil ripens,
He will experience the result of his evil[6].

(6) [Though] the virtuous man might see as evil
His good deed, while it has not ripened;
When his good deed ripens
He will experience the blessing[7].

(7) He who strikes others will be struck.
He who hates others will be hated.

He who abuses others will be abused.
He who is angry with others will get anger[8].

(8) The worldlings have no learning,
And do not understand the True Dharma.
Our life here is short;
How is it proper to do evil[9]?

(9) Do not regard a tiny evil lightly,
Thinking that it will bring no troubles.
Water drops, though very tiny,
Gradually fill up a big vessel:
An evil is filled up,
Bit by bit,to its accomplishment[10].

(10) Do not regard a tiny good lightly,
Thinking that it will bring no merit
Water drops, though very tiny
Gradually fill up a big vessel:
A merit is filled up,
By accumulating from the very tiniest[11].

(11) When a man performs an action
Whether it be a good or evil one;
It is in each case for himself,
And [its effect] is not obliterated at death[12].

(12) He who is fond of taking [others' things]
May think that there's nothing wrong with it;
[But] if you take things belonging to others
Others will also take your things[13].

(13) Evil done does not immediately [bear fruits];
As in milking[14] a cow,
Its retribution awaits in the nether world,
As a fire concealed beneath ashes[15].

(14) One may laugh in doing an evil;
[But] having[16] done it personally,
One will cry in experiencing its retribution,
When following one's action the result of evil comes[17].

(15) Doing evil,[the fool] does not rise up[18],
As if he has been blocked by an army.
On being dragged along, he then realizes,
That he has fallen into evil practice[19].
He subsequently suffers the result,
Of what he has done earlier[20].

(16) Like poison being rubbed into a wound
Like a ship getting into an eddy,
When evil deeds multiply
They do harm to all[21].

(17) He who falsely accuses one
Who is pure and unsullied
Harm will bounce back to this fool,
Like dust thrown against the wind[22],

(18) Committing a mistake is not [necessarily] evil[23].
It becomes good when one repents subsequently.
Such a person illuminates the world,
Like the unclouded sun[24].

(19) Whatever act a man has done[25],
He will himself witness [the result]:
A good act yields good [result],
An evil act yields bad [result][26].

(20) The consciousness of some[27] enter the womb:
The Evil ones are born in hells;
The doers of good[28] ascend to heavens.
Those unattached to existence attain nirvana[29].

(21) Neither in the sky, nor mid-ocean,
Nor hiding places in the mountains and rocks
No place is to be found here
To escape the misfortune resulting from evil deed[30].

(22) All beings are [similarly] afflicted:
Not being able to escape old-age and death.
Only the kin and wise [are spared],
Not being bent on wrong and evil like others[31].

Notes

(1) Cf *Dh(P)* 116; *PDh* 96; *Udv(Sk)* XXVIII 23; *Udv(C1)* 23 p.745c; *Udv(C2)* 22 p.792c; *TbUdv(E)* 24 p.114.

(2) *Udv(C1)* comm. (p.671) "Like a man travelling on a steep mountain - steep on both sides - with closed eyes, without being aware of the danger he is in or that he may lose his life."

(3) Identical verse in *Udv(C1)* p.671a. Also cf *Dh(P)* 136; *Udv(Sk)* IX 12; *Dh(C)* 14 p.563c; *DhAv(C)* p.587a; *Udv(C1)* 11 p.670c, 18 p.744c, 24 p.745c; *Udv(C2)* 13 p.782a; 17 p.792b, 23 p.792c; *T4* p.161a; *TbUdv(E)* 19 p.113, 25 p.114.

One could perhaps also understand this stanza as sequential to the preceding one, in which case the two stanzas together may be translated as follows:

He who does not follow suit when seeing good done
But instead follows his evil mind,
Who does not properly seek to make merit
But instead delights in Sexual misconduct;

[Such] an ordinary worldling, in doing evil
Is unaware himself of [what he's doing];
Being foolish to find pleasure in it,
And thereby accumulating poison for the future.

(4) Identical stanza in *Udv(C1)* p.670c. Cf *Dh(P)* 117; *PDh* 97; *Udv(Sk)* XXVIII 21; *Dh(Gr)* 207; *Udv(C1)* 12 p.670c, 21 p.745b; *Udv(C2)* 20 p.792b; *TbUdv(E)* 22 p.114.

(5) Identical stanza in *Udv(C1)* p.671b. Cf *Dh(P)* 118; *PDh* 98; *Udv(Sk)* XXVIII 22; *Dh(Gr)* 208; *Udv(C1)* 22 p.745b; *Udv(C2)* 21 p.792bf; *TbUdv(E)* 23 p.114.

(6) Cf *Dh(P)* 119; *J* i 231; *S* i 85; *PDh* 102; *Udv(Sk)* XXVIII 19; *Udv(C1)* 19 p.745a; *Udv(C2)* 18 p.792b; *TbUdv(E)* 20 p.113.

(7) Cf *Dh(P)* 120; *J* i 231; *PDh* 103; *Udv(Sk)* XXVIII 20; *Udv(C1)* 20 p.745a; *Udv(C2)* 19 p.792b; *TbUdv(E)* 21 p.113.

(8) No parallel stanza for this has yet been traced. It might be significant that this verse is not recorded in the *Sheng* edn.

(9) No parallel stanza for this has yet been traced.

(10) Cf *Dh(P)* 121; *PDh* 193; *Udv(Sk)* XVII 5; *Dh(Gr)* 209; *Udv(C1)* 5 p.707a; *Udv(C2)* 5 p.785c; *T12* 15 p.451c, 25 p.536c; *T12* 14 p.693c, 27 p.781c; *TbUdv(E)* 25 p.114.

(11) Cf *Dh(P)* 122; *PDh* 194; *Udv(Sk)* xvii 6; *Dh(Gr)* 210; *Udv(C1)* 6 p.707b; *Udv(C2)* 6 p.785c; *MSarV(C)* 22 p.74b; *TbUdv(E)* 26 p.114.

(12) Cf *Udv(C1)* p.670a (identical stanza); *Udv(C2)* p.781c; *Udv(Sk)* IX 8. *Udv(C1)* comm. (*loc. cit.*) says, " `It is in each case for himself, and [its effect] is not obliterated at death' - The good and evil done by a person ..... all without exception will be retributed .... The results of good and evil are never destroyed".

(13) Identical stanza (except for the last five characters, which judging by the comm., however, seem to be textual corruption) in *Udv(C1)* p.670b.

The comm. therein says: "He who deceives others and is dishonest, will for hundreds of thousands of lives be deceived by others... as retribution corresponding to his previous deed. Just as in planting a fruit tree, if [the seed] is bitter, the fruits will [accordingly] be bitter........"
Cf also *Udv(Sk)* IX 9.

(14) Our text reads 搆 ; *Yuan* and *Ming* both give 轂 (or 轂), a synonym - 'to milk'.

Udv(C1) commentry (p.671c) on this identical stanza says,"when a person does an action, its result does not come immediately. Formerly, in a certain country, there was an 'instant - respond' herb. When this herb was put into milk,curd is formed immediately, with no lapse of time". Buddhadatta (*op. cit.*, p.19, n 1) insists that *muccati* in the corresponding Pali verse (71) has to be understood as`release' and not `curdle'. He says: ".... in Pali,nowhere else have I seen this used for `curdling', `release' is the meaning generally given. Comparison here too seems incongruent when taken in the sense of curdling. Milk is immediately released when one milks a cow or when an infant sucks its mother's breast. So its fruit is instantaneous,but the resulting of an evil action is not so". But in the light of the *Udv(Sk)* verse (IX 17) which reads *mūrchati*, and of the *Udv(C1)* comm. quoted above, the Pali commentarial understanding of *muccati*would seem well justified in spite of Buddhadatta's complaint.

The Sarvāstivāda version preserved in the *MVŚ*(p.393b) certainly gives this sense without the slightest ambiquity: '[The effect of] evil done is not experienced at once; unlike milk turning into curd. It is like fire covered on top with ashes; a fool gets burnt only after stamping on it for a long time.'
作惡不即受，非如乳成酪，
猶灰覆火上，愚蹈久方燒.

(15) Cf *Dh(P)* 71; *PDh* 107; *Udv(Sk)* IX 17; *Udv(C1)* 17 p.671b; *Udv(C2)* 15 p.782a; *T12* 6 p.892c, 893a; *T12* 9 p.419a; *T12* 9 p.660a; *MVŚ* 51 p.264a, 76 p.393b; *Old MVŚ* 28 p.205a, 40 p.294a; *T28* 7 p.464c, 465a; *TbUdv(E)* 16 p.36.

(16) Our text has 以. We follow the variant in all the other versions including *Udv(C1)* to read 已 .

(17) Cf *Udv(C1)* 14 p.671b (identical verse); *Udv(C2)* p.782a; *TbUdv(E)* 15 p.36. Also cf *Dh(P)* 67; *PDh* 175; *Udv(Sk)* IX 14; *Dh(C)* 10 p.563c; *DhAv(C)* 2 p.586; *Udv(C1)* 14 p.677a; *SĀ* 1276 p.351a.

(18) We have followed the variant 起 in all the other versions as well as in *Udv(C1)* (p.670b). Our text reads 覆 ('cover').

(19) *Udv(C1)* (p.670b) reads 惡道 (=*durgati*).

(20) Cf *Udv(Sk)* IX 16; *Udv(C1)* p.670b (which differs slightly in the third, fourth and sixth lines). Also cf. *TbUdv(E)* 18, p.36.

Our translation of the first 2 lines is based on the following comm.on them in *Udv(C1)*(*loc. cit.*):
"'Doing evil [the fool] does not rise up' - The fool is worried to be with the good ones. Day and night, he gives rise to thoughts of killing, stealing and sexual indulgence,committing the ten evil actions.'As if he has been blocked by an army' - He never turns back and changes to reflect within. Why? The fool thinks thus: 'The *dānapati*s are always poor, whereas the miserly and jealous are rich'. Thus,seeing this the fool turns cynical. He becomes stubborn in views and does not come to understand. Thus it is that 'doing evil, [the fool] does not rise up, as if he has been blocked by an army.'"

(21) No parallel stanza traced so far.

(22) Cf *Dh(P)* 125; *PDh* 115; *Udv(Sk)* XXVIII 9; *Udv(C1)* 9 p.743b; *Udv(C2)* 9 p.792b; *SĀ* 1154 p.307bf; *SĀ(Var)* 77 p.401a; *T4* p.177b; *TbUdv(E)* 9 p.112.

(23) 過失犯非惡 . One could also possibly understand this line as: 'The evil of making mistakes and doing wrong'or 'If one makes mistakes, commits wrong and evil'.

(24) Cf *Dh(C)* 10.16, 10.18, 10.15; *Udv(C1)* p.703d, 704b, *Udv(C2)* 5,6 p.785a; *TbUdv(E)* 9,5, p.61.

The *Udv(C1)* comm. on the verse (p.703a) relates the story of *Aṅgulimala* who subsequently repents to the Buddha.

(25) All the other versions read 大士以所行 .

(26) Cf *Udv(Sk)* XXV III 10, *Udv(C1)* p.743b-c; *Udv(C2)* 10 p.792b; *TbUdv(E)* 10 p.112.

(27) We take 有識 to mean 'There exist some consciousnesses'; cf *eke* pf *Dh(P)* 126.

(28) '行善' might support the Pali variant *Sukatino* instead of *sugatino*. *Udv(C1)* (P.618cf) also probably supports it. Cf *Buddhadatta* p.35 n.1.

(29) Cf *Dh(P)* 126; *PDh* 274; *S* i 97 *Udv(Sk)* I 24; *Mvu* 1i 66, 424; *Udv(C1)* 24 p.618cf; *Udv(C2)* 25 p.777b; *SĀ* 1127 p.335c; *SĀ(var)* 54 p.372b; *EA* 23 p.670b; *TbUdv(E)* 24 p.6.

(30) Cf *Dh(P)* 127; *Udv(Sk)* IX 5, I 25; *Divy* 532, 561; *DhAv(C)* 2 p.591b; *Udv(C1)* 5 p.669b; *Udv(C2)* 6 p.781c; *T3* 50 p.887a; *T12* 31 p.549c; *T12* 29 p.795b; *T22* 21 p.141b; *T23* 36 p.260b; *MsarV(C)* 45 p.877b; *T24* 18 p.192c; *T24* 5 p.870a; *MPPŚ* 6 p.104a; *T3* p.467a; *TbUdv(E)* 4 p.34.

(31) Cf *Thag* 496; *Udv(Sk)* 6; *Udv(C1)* p.669c; *Udv(C2)* 7 p.781c (differs in last line, which reads 'who can be spared of being bound by evil').

18 KNIVES AND RODS[1]

The chapter on 'Knives And Rods' has the aim of teaching the practice of compassion — Not to harm sentient beings using knives and rods.

(1) All are afraid of death.
None does not fear the pain [inflicted with] rods[2].
Just as you would forgive yourself,
Don't kill; don't strike with rods[3].

(2) He who ever cares for the well-being of creatures,
And does not inflict pain on them;
Will meet with no harm in this life,
And be always well and happy hareafter[4].

(3) Do not speak harsh words;
He who speaks thus must fear retribution.
Evil being done, disaster will follow,
And knives and rods will come upon your body[5].

(4) Be kind in uttering words,
Like knocking at a gong [gently].
When you dispute no more,
You will transcend existence easily[6].

(5) He who strikes the good ones with sticks,
And vilifies those who are innocent;
Will be retributed ten-fold with misfortune.
Which will befall him promptly and inevitably[7].

(6) [Firstly], severe pain while living[8];
[Secondly], physical injury;
[Thirdly], spontaneous illness;
[Fourthly], mental disorder[9];

(7) [Fifthly], false accusation from others;
[Sixthly], trouble from the magistrate;
[Seventhly], destruction of assets;
[Eighthly], separation from relative[10];

(8) [Ninethly] His houses, and everything therein
Being burnt away by fire;
[Tenthly] Falling into hell at death.
Such are the ten [misfortune][11].

(9) Though one might go naked or shave one's head,
Or for life put on straw-clothes,
Or bathe oneself [in sacred rivers] [or] squat on rocks,
What use are these for [overcoming] one,s doubts[12]?

(10) He who neither strikes, kills nor burns,
Nor seeks to be a winner;
Who loves[13] all living beings,
Will meet with no enmity[14].

(11) If there be a person in the world,
Who knows to be shameful;
He is one being induced to progress,
Like a thorough bred being whipped[15].

(12) Like a fine horse when whipped,
Advances far on the path.
Even so a man endowed with faith, virtue,
Mental concentration and vigour;
Commits to the Path[16] and accomplishes wisdom[17],
Thereby eliminating all sufferings[18].

(13) He who [though] well adorned practises the dharma[19],
Who restrains himself[20] and upholds the pure life,
Laying aside the cudgel towards all creatures,
Is said to be a *śramaṇa*, a spiritual cultivator[21].

(14) He who is harmless towards all creatures,
Will never in his life be harmed.
If he is always kind towards all,
Who is there to be his enemy[22]?

Notes

(1) 刀杖 - Less literally: 'infliction'.

(2) The first two lines are interchanged with those of *Dh(P)* 129. We cannot therefore simply attribute this to "misunderstanding" on the part of the translators, as Mizuno usually does.

(3) Cf *Dh(P)* 129, 130; *PDh* 202; *Mil* 145; *Sn* 705; *Udv(Sk)* V 19; *Udv(C1)* 16 p.653b ; *Udv(C2)* 16 p.780a (Identical. Also cf ʈ15) *T12.* 6 p.898b; *T12* 10 p.426c; *T12* 10 p.668a, b; *T14* p.955c; *MPPŚ* 24 p.235b, 30 p.278b; *TbUdv(E)* p.23 (also cf ʈ19).

It's noteworthy that whereas *Dh(P)* has two verses (129, 130) identical except for the third lines, *Dh(C)* agrees with other versions in having only one such verse.

(4) Cf *Dh(P)* 132; *PDh* 204; *Udv(Sk)* XXX 4, 3; *Udv(C1)* 4 p.753b; *Udv(C2)* 4 p.794af; *TbUdv(E)* 4 p.126.

(5) Cf *Dh(P)* 133, *PDh* 197; *Udv(Sk)* XXVI 3; *Udv(C1)* 3 p.731c; *Udv(C2)* 3 p.790b; *TbUdv(E)* 4 p.99.

(6) Cf *Dh(P)* 134; *PDh* 199; *Udv(Sk)* XXVI 5; *Udv(C1)* 5 p.732a; *Udv(C2)* 5 p.790b; *TbUdv(E)* 5, 6 p.99f.

It is interesting to observe the simile of 'striking a gong' (or a vessel) used differently in the different versions.

(7) Cf *Dh(P)* 137; *Udv(Sk)* XXVIII 26; *DhAv(C)* 2 p.591c; *Udv(C1)* 26 p.746a; *Udv(C2)* 25 p.792c; *TbUdv(E)* 27 p.114.

(8) There appears to be some textual corruption with regard to this first line:

If *Jānim* in *Dh(P)* 138 is the uncorrupted form and is to be counted separately as one of the misfortunes, then the total number of misfortunes will amount to 11 and not 10 by the end of *Dh(P)* 140. Moreover, *Udv(Sk)* XXVIII 26 reads *vedanāṃ katukāṃ vāpi*; i.e. without anything corresponding to *jāni*. The *Udv(C1)* (p.746af #27)- believed to be a tr. from a version of *Udv(Sk)* — which otherwise corresponds perfectly with the Pali verse, has "pain and rude speech" here. *TbUdv(E)* too does not support the Pali.

(9) Cf *Dh(P)* 139; *Udv(Sk)* XXVIII 28; *DhAv(C)* 2 p.591c; *Udv(C1)* 27 p.746af; *Udv(C2)* 26 p.792c; *TbUdv(E)* 27 p.114.

(10) Cf *Dh(P)* 139; *Udv(Sk)* XXVIII 27; *DhAv(C)* 2 p.591c; *Udv(C1)* 28 p.746b; *Udv(C2)* 27 p.792c; *TbUdv(E)* 27 p.114.

Note that the order of the four misfortunates listed here differs from those in *Dh(P)* 139 and *Udv(C1)* p.746b v28. This may be taken as another instance suggesting that the original of *Dh(C)* was probably not *Dh(P)*.

(11) Cf *Dh(P)* 140; *Udv(Sk)* XXVIII 29; *DhAv(C)* 2 p.591c; *Udv(C1)* 29 p.746b; *Udv(C2)* 28 p.792c; *TbUdv(E)* 27 p.114.

(12) Our text has 癡 ('delusion'). We have preferred the variant 疑 ('doubt') in all the other versions, as this is supported by the Pali and Skt parallel verses. Note, however, that *Divy*, 339 reads *visodhayen moham avisīrṇakāṅkṣam*.

Cf *Dh(P)* 141; *PDh* 195; *Udv(Sk)* XXXIII 1; *Mvu* iii 412; *Divy* 339; *Gil* III iv 40; *DhAv(C)* 2 p.592b; *Udv(C1)* 1 p.768c; *Udv(C2)* 1 p.798a; *T23* 4 p.1036b; *TbUdv(E)* 2 p.155.

(13) We have followed the variant 仁愛 in all the other versions.

(14) No parallel has yet been traced.

(15) Cf *Dh(P)* 143; *Udv(Sk)* XIX 5; *Udv(C1)* 4 p.711c; *Udv(C2)* 5 p.786c; *SĀ* 578 p.154a; *SĀ(var)* 163 p.435b; *T17* p.733a; *TbUdv(E)* 5 p.72.

(16) 受道 — lit: 'accept (or uphold) the path'.

(17) This line might just correspond to the Pali *sampannavijjācaraṇā*.

(18) Cf *Dh(P)* 144; *PDh* 329; *Udv(Sk)* XIX 1; *Dh(C)* 31.15 p.570c; *Udv(C1)* 1 p.711b; *Udv(C2)* 1 p.786c; *TbUdv(E)* 1, 2 p.71.

(19) While *Dh(P)* 142 and *PDh* 196 read *saman* (*samam*) here; all the Skt and Chinese versions as well as *Dh(Gr)* have *dharma* (法).

(20) As in the other three versions, which give 減損 -'decrease'. As our text stands (滅損), we may also render: 'who eliminates harmfulness...'.

(21) Cf *Dh(P)* 142; *PDh* 196; *Udv(Sk)* XXXIII 2; *Mvu* iii 412; *Divy* 339; *Gil* III iv 40f; *Catu* 17.16; *Dh(Gr)* 80.

(22) No parallel verse has yet been traced.

19 OLD AGE

The chapter on 'Old Age' aims at persuading us to be diligent. If we do not struggle with the [fleeting] life, what is the use of regretting when old?

(1) What's there to rejoice, what's there to laugh?
Life is always in a blaze!
Deeply concealed in Darkness,
It's better to seek light[1].

(2) Look at this physical body
Which [the fool] clings[2] to as comfort.
It's full of [false] thinking and causes sickness,
How does [the fool] know its unreality[3]?

(3) When one gets old, the body becomes weak,
Sickness befalls and lustre is lost;
The skin slackens, and muscles contract.
One is fast approaching death[4].

(4) When the body dies, consciousness departs,
Like a driver abandoning a vehicle;
The flesh disappears, the bones scatter
What is there in the body to rely on[5]?

(5) The body is like a city,
Framed with bones and plastered with flesh.
From birth till old-age and death,
It stores nothing but hatred and conceit[6].

(6) When one gets old, the body changes,
Just like an old vehicle.
The Dharma can end suffering
- practise it with diligence[7].

(7) If a man has heard no [wise teaching]
He will grow old to be like a bull:
With only well developed flesh,
But no wisdom[8].

(8) The cycle of birth and death is boring;
The coming and going is troublesome.
When one's thoughts are attached to the body,
Endless suffering will follow[9].

(9) As the wise perceives suffering,
He accordingly abandons the body;
His thoughts are ceased and conditioning[10] cut off;
And lust being ended, there is no more birth[11].

(10) He who neither practises the Brahma-like faring,
Nor has acquired any wealth;
At old age, is like a white heron
Watching an empty pond[12].

(11) If one neither observes the precepts,
Nor accumulates wealth;
When old and weak and panting,
What's the use of reminiscing the past[13]?

(12) At old age, one is like the autumn's leaves;
One moves[14] in filth, and wears tattered clothes[15].
Life is rapidly escaping from this birth;
There is no[17] use to regret[18].

(13) Life is running out as days and nights pass.
Strive hard when there is still time.
What pertains to the world is truly impermanent,
Don't be deluded and fall into darkness[19].

(14) Learn to kindle the mind lamp,
And train yourself to gain wisdom.
Move away from taints, don't get stained;
Holding the [mind] candle, watch the stages of progress[20].

Notes

(1) We have followed to *Ming* edn and *DhAv(C)* (p.592c) to read 不如 instead of 如不 in the 4th line.

Cf *Dh(P)* 146; *PDh* 233; *Udv(Sk)* I 4; *Mvu* iii 376; *Dh(Gr)* 143; *DhAv(C)* p.592c; *Udv(C1)* 4 p.611c; *Udv(C2)* 4 p.777a.

(2) 倚 ('lean on', 'cling to') in the second line could be a mistake for 何 ('what'), in which case the line would read 'what is there to take as comfort (or safety)?'

(3) Cf *Dh(P)* 147; *Udv(Sk)* XXVII 20; *DhAv(C)* p.592c; *Udv(C1)* 16 p.738b; *Udv(C2)* 16 p.791c.

(4) Cf *Dh(P)* 148; *PDh* 259; *Udv(Sk)* I 34; *Dh(Gr)* 142; *DhAv(C)* p.592c; *Dh(C)* 14 p.559a; *Udv(C1)* 33 p.622b,c; *T3* 8466c.

(5) Cf *Dh(P)* 149; *Udv(Sk)* I 5; *Divy* 561; *Dh(Gr)* 154, 155; *DhAv(C)* p.592c; *Udv(C1)* 5 p.612a; *Udv(C2)* 5 p.777a; *T24* 12 p.260b; *TbUdv(E)* p.63.

(6) Cf *Dh(P)* 150; *Udv(Sk)* XVI, *Dh(Gr)* 284; *Udv(C1)* 19 p.706b; *Udv(C2)* 20 p.785b; *YBŚ* 19 p.383a.

(7) Cf *Dh(P)* 151; *Udv(Sk)* I 28 (cf *Jm* XXXI 74); *Dh(Gr)* 160; *Udv(C1)* 27 p.620b (corresponds exactly); *Udv(C2)* 30 p.777c; *SĀ* 1240 p.340a; *SĀ(var)* 67 p.397a; *T3* p.466c; *T28* 10 p.80k.

(8) Our text has 福慧 ; but we have preferred the variant reading 智慧 as in the *Ming* edition.
Cf *Dh(P)* 152; *Thag* 1025; *PDh* 209; *DhAv(C)* 3 p.598b.

(9) Cf *Dh(P)* 153; *Udv(Sk)* XXXI 6; *DhAv(C)* p.598b; *Udv(C1)* 6 p.759b; *Udv(C2)* 6 p.795b; *EĀ* 11 p.597af; *SmP(C)* 1 p.675c.

(10) We have taken 行 in the third line to refer to *saṃskāra*, 'conditioning', or 'formation'. However, if the word is taken to mean 'action', the line can be translated thus,

"His [lustful] thoughts are extinguished and [lustful] actions abandoned,"

Also cf *Udv(C1)* (p.759 b-c): " `The mind having left behind the *saṃskāra*' - The so-called *saṃskāra* (行) is the chief of all fetters. It is because of the *saṃskāras* that being are submerged in *saṃsāra* - all such misfortunes result from the creation of *saṃskāra*. When a holy person is born in the world, he cultivates himself vigorously to break the root of the *saṃskāras*, so that there will be no further rebirths."

(11) Cf *DhAv(C)* p.598b; *T28* 10 p.803a. Also cf *Dh(P)* 154; *Udv(Sk)* XXXI 7; *Udv(C1)* 7-8ab p.759b; *Udv(C2)* 7 p.795b; *EĀ*11 p.597b; *SmP(C)* 1 p.675c.

(12) Cf *Dh(P)* 155; *PDh* 229; *Udv(Sk)* XVII 3; *Dh(Gr)* 139A; *DhAv(C)* p.593a; *Udv(C1)* 4 p.707a; *Udv(C2)* 4 p.785c; *SĀ* 1162 p.310af; *SĀ(var)* 85 p.403b; *MVŚ* 126 p.660a.

(13) Cf *Dh(P)* 156; *PDh* 230; *Udv(Sk)* XVII 4; *Dh(Gr)* 139B; *DhAv(C)* 3 p.593a. Also cf *Udv(C1)* 3 p.706c; *Udv(C2)* 3 p.785c; *SĀ* 1162 p.310a; *SĀ(var)* 85 p.403b.

The two verses of *Udv(C1)* are included in the chapter on 'Water', (*loc. cit.*) and read as follows:

He does not practise the Brahma-like faring;
And at youth does not accumulate wealth.
The fool [thus] sleeps on,
Keeping to the old way and achieving nothing.

He does not practise the Brahma-like faring,
And at youth does not accumulate wealth.
[The fool when old] is like a stork beside the pond;
What is the use of keeping to the old way?

The commentary (p.706c-707a) tells us that once the Buddha and Ānanda saw two elderly men, weak and limping with haunch-backs. The Buddha explained to Ānanda that "if these two men, in this state of Sravasti had been accumulating wealth since childhood *, they would have been the wealthiest in Sravasti; or if they would [subsequently] leave behind their wives and sons and estates to take up the spiritual training fully, they would have become arahants. If they had been accumulating wealth since youth up to today, they would have been the second [richest] family in Sravasti; or if they had left home for spiritual training they would have achieved the fruit of non-returner. If these two men had been accumulating wealth since their middle-age up to today, they would have been the third [richest] family in Sravasti; or if they had left home for the spiritual training, they would have achieved the fruit of once-returner. But these two men [lived their lives] contrary to their former aspirations, attending to the superficial and neglecting the essentials, and thus ending up to suffer hunger, cold, hardship and a host of tribulations. Thereupon, [the Buddha spoke the second verse above].

It is just like an old stork watching by the side of a pond waiting for fish to come ashore so as to eat them. But it tried hard for the whole day without any success; and finally it died of excessive mental effort.

Indeed, the old have a way which befits the old, while the young and strong have their strength. This stork with the way of the old [tried to] practise the strength of the young; it would never succeed. It recollected the way it caught fish when young, not realizing that it had grown old: LIkewise, these two elders remembered only the time when, young and strong, they were amusing themselves with singing, dancing, joking, gambling and chess games; without considering that they are today advanced in age. Squatting with their hands folded over the knees, they reminisced all those former experiences. They don't practise the way of the old, but instead recollect their youth, being extremely deceitful. Thus it is said "Like a stork beside the pond; What is the use of keeping the old way?"

(* I have interchanged 少 and 小 to get the proper sequence : from childhood, to youth, to middle-age)

The following commentary given in *DhAv(C)* (p.592c-593a) also suggests that the advice on *brahmācārya* is that at old age one should abstain from sex altogether and practise *brahmācārya*. The idea, at least in the *DhAv(C)*, could have been influenced by the Hindu notion of the four *āśrama*:

"...... Buddha told the young brahmins, 'There are four things in the world which are difficult for people to practise. Those who practise them will gain merit and not be so poor. What are the four? (i) When one is young and strong, one should not be arrogant (ii) At old age one should vigorously [practise the spiritual life] and not crave for sexual pleasure (iii) When one has wealth and treasure, one should always think of giving (iv) One should learn from a teacher and accept proper advice. Now this elder practises none of the four. He thought of [the former high status and wealth he had enjoyed] as being permanent, and does not realize that failure can follow success. Once [his former fortune] was lost, he would be like an old crane watching a pond empty [of fish], without ever achieving anything."

As with the *Udv(C1)*, the *TbUdv(E)* (p.64) also includes two parallel verses in the chapter on 'Water':

3. Those who do not have good conduct
And find no riches in their youth
Become like old worn-out sea-gulls
In dirty, turbid, fished-out ponds.

4. Those who do not have good conduct
And find no riches in their youth
Curl up like a ball and sleep,
Remembering the things they did before.

(14) We take the variant reading 行 ('move') as in all the other versions.

(15) We take the variant reading 襤褸 as in the Ming edition.

(16) We take the variant reading 生 as in the Yuan and Ming editions.

(17) We follow the *Yuan* and *Ming* editions to read 不

(18) No parallel verse has yet been traced.

(19) No parallel verse has yet been traced.

(20) 道地 (= *bhūmi* ?). Cf the translation of *yogācarabhūmi sūtra* as 修行道地經

24-7-1997

20 SELF CONCERN[1]

The aim of this chapter on 'Self-Concern' is to advise us to learn that which will ultimately benefit ourselves, and help us to get rid of evil and accrue merit.

(1) He who has love for himself
Should cautiously protect what's being guarded[3],
He should aspire for the release from craving
And, forgoing sleep, to be rectified[4]

(2) Oneself comes[5] first,
One should[6] train hard oneself;
When benefit is derived, then instruct others.
The wise is thus not vexed[7].

(3) First learn to rectify oneself,
Then only rectify others.
Train yourself to enter wisdom,
And you will surely move upwards[8].

(4) If one cannot benefit oneself,
How can one benefit others?
When one's mind is tamed, and body rectified,
What aim is there that cannot be achieved[9]?

(5) What has been done by oneself before,
One will experience its effect later.
Having done evil one [suffers] through oneself,
Like a diamond boring through a gem[10].

(6) If one does not observe the precepts,
[Craving] will spread like a rattan creeper.
One's desires being unrestrained,
Evil actions will increase day by day[11]

(7) Evil actions endanger oneself;
They are easy for the fool.
Good actions are one's best security;
They are difficult for the fool[12].

(8) Those who accord with the True Men's teaching,
And live[13] in accordance with Truth,
The fool envies them,
And views them as evil[14].

(9) Evil actions yield bad [results],
Like the sowing of bitter seeds.
Having done evil, one suffers oneself;
Having done good, one experiences happiness oneself.
And[15] each [result] must ripen [accordingly]
- It cannot be [experienced] on each other's behalf.
[Like-wise], good actions yield good [results],
Like the sowing of sweet seeds[16].

(10) One should benefit oneself as well as others,
And there will be benefit without much effort[17].
If one desires to know how to benefit oneself,
[Here it is]: Precepts and knowledge[18] are the best[19].

(11) One who has love for himself,
And wishes to be born in heavens,
Should, with respect and delight, listen to the Dharma
And remember the Buddha's Teachings[20].

(12) One must think carefully before any undertaking,
So that one's effort would not be spoilt.
Thus one's thinking becomes more and more trained,
And one does not miss the time for any undertaking[21].

(13) One who has his undertaking well prepared,
Can reach the goal and achieve profit.
A true understanding should be put into practice,
And one will thereby achieve one's aim[22].

Notes

(1) 'Self-love' would be a more faithful translation. But it may unfortunately be confounded with narcissism.

(2) 自愛身者

(3) Beal (p.59) gives, "let him carefully protect that which he is so anxious about (i.e. himself)". "What is being guarded" may refer to the 'self', as in the Pali (cf *Dh(P)* 157). But it may also refer to the precepts, i.e.守=守戒

(4) Cf *Dh(P)* 157; *PDh* 312; *Udv(Sk)* V 15; *DhAv(C)* p.593b; *Udv(C1)* 12 p.652b; *T4* p.161a.

(5) We followed all the other edns of *Dh(C)* to read 身為

(6) We follow the *Sung Yuan*, *Ming* and *Sheng* edns of the *DhAv(C)* (p. 593, n 21) to read 當 instead of 常.

(7) Cf *Dh(P)* 158; *PDh* 317; *Udv(Sk)* XXIII (cf XXIII 6); *Dh(Gr)* 227; *DhAv(C)* p.593b; *Dh(C)* 20 p.559c; *Udv(C1)* 7 p.723b; *Udv(C2)* 7 p.788c (cf *T26* 1 p.24b); *TbUdv(E)* 7 p.85 (cf 6 p.85).

(8) Cf *Dh(P)* 159; *PDh* 318; *Udv(Sk)* XX 8 (cf XX III 9); *DhAv(C)* 3 p.593b; *Udv(C1)* 7 p.723b, 8 p.723bf; *Udv(C2)* 6 p.788b-c (also cf 7, 8 p.788c); *TbUdv(E)* 6 p.85.

In the light of *Udv(C2)* p.788b-c, one may also render the last line of our stanza as: "One will surely become a superior"

(9) In spite of the references given by Mizuno (p.150) as parallel versions, except for the identical verse in *DhAv(C)* p.593b our verse is different in wording and content from those references. However, also cf *Udv(C1)* 8 p.723bf; *Udv(C2)* 8 p.788b-c; *TbUdv(E)* 8 p.85.

(10) Cf *Dh(P)* 161; *PDh* 307; *DhAv(C)* p.593b; *TbUdv(E)* 13 p.112 (also cf *Udv(C1)* 11 p.743c). *Udv(C1)* 12 p.743c, given by Mizuno (p.150) as a parallel version, is in fact very different in meaning (see especially the comm. on it, p.743c)

(11) Cf *Dh(P)* 162; *PDh* 306; *Udv(Sk)* XI 10; *Dh(Gr)* 330; *Udv(C1)* 10 p.679c.

(12) Cf *Dh(P)* 163; *PDh* 167, 168; *Udv(Sk)* XXVIII 16; *Dh(Gr)* 264. Also cf

Udv(C1) 16 p.744b, 17 p.744c; *Udv(C2)* 15 p.792b, 16 p.792b; *TbUdv(E)* 17, 18 p.113.

(13) We follow the *Ming* edn and *DhAv(C)* (p.593b) to read 活 instead of 法 .

(14) Cf *Dh(P)* 164; *PDh* 315, 314; *DhAv(C)* 3 p.593c; *Udv(C2)* 10 p.781b; *TbUdv(E)* 7 p.32.

(15) This shows that this and the next three lines are connected with the previous four. In fact *DhAv(C)* (p.593c) groups verses 8 and 9 together. The content of the two verses too justifies this grouping.

(16) Cf *Dh(P)* 165; *PDh* 308; *Udv(Sk)* XXVIII; *DhAv(C)* 3 p.593; *TbUdv(E)* 10, 11, 12, p.112. (Also cf *Udv(C1)* 10 p.743 b-c, 11 p.743c; *Udv(C2)* 10 p.792b.

(17) 益而不費 . However, 費 could be a mistake for 廢 (both being homonyms); in which case, we could translate: "One benefits [others] and yet does not neglect [oneself]". If so, this would bring our verse closer to the *Dh(P)* 166.

(18) 聞 lit: 'listening', *sutatta*

(19) Cf *Dh(P)* 166; *PDh* 325; *Udv(Sk)* XXIII 10; *Dh(Gr)* 265; *Udv(C1)* 10 p.723c; *Udv(C2)* 10 p.788c (also cf *TbUdv(E)* 9 p.85).

(20) No parallel verse has yet been traced.

(21) Or: 'And one loses no time in accomplishing things.'
No parallel verse has yet been traced.

(22) No parallel verse has yet been traced.

21 THE WORLD

The chapter on 'The World' explains that the world is an illusion; that we should [therefore] give up the 'floating flowers' — [the unreal material comfort], and diligently practise the spiritual path

(1) As a cart travelling on the road,
Which, leaving the level, broad road,
Turns onto a small side road and is crashed
- There is the sorrow of the breaking of the axles[1].

(2) Likewise, leaving the Dharma
To follow and develop that opposed to Dharma,
The fool keeps his way till death
- And there is also the sorrow of being broken[2].

(3) Fare in accordance with Dharma,
Do not accord with evil deed;
The dharma-farer[3] sleeps well,
And there is no sorrow in every existence[4].

(4) All things are like foam,
The mind is like a wild horse;
Living in a world like a mirage,
How can one delight in it[5]?

(5) If one can break away from this,
Cutting the tree at its roots,
And persisting thus day and night,
One will surely achieve concentration[6].

(6) Some give in accordance with faith,
Like people who are happy;
Others, from a perturbed mind,
Offer food to the [monk-] community
- Such people, day and night
Achieve no mental concentration[7].

(7) The worldlings have no eyes;
They see not the truth of the Way.

Those with even a little clarity of vision,
Should nurture good thoughts[8].

(8) Like a goose heading its group,
To fly high in avoidance of the net;
The wise one leads the world,
To get freed from the evil ones[9].

(9) All worldlings must die,
There is no security in the three spheres.
Though the gods may enjoy themselves,
They too die when their merit is exhausted[10].

(10) Observe the worldlings:
No birth does not come to an end.
If one wishes to escape the cycle of rebirth,
One should practise the true Path[11].

(11) Delusion covers up the whole world;
Greed causes the loss of sight.
False [views][12] and doubt lead to rejecting Truth[13].
- The afflicted fools accord with these[14].

(12) He who has transgressed one dharma,
Namely, the liar,
Will not escape future existence,
And there's no evil that he will not further[15] do[16].

(13) Though one may pile up treasure,
To as high as the heavens,
Thus filling up the whole world;
It's better to gain insight into the Path[17].

(14) What is not good appears to be good,
Lust appears to be not lust;
Suffering is taken for happiness
- The insane is devoted to[18] [these false views][19].

Notes

(1) Cf *Udv(Sk)* IV 17; *Udv(C1)* p.641c - 642a; *TbUdv(E)* 15a-b p.17.

(2) Cf *Udv(Sk)* IV 18; *Udv(C1)* 642b; *TbUdv(E)* 15e-h p.17.

(3) We follow all the other edns to read 行法 *dhammacārī* in the Pali.

(4) 世世 lit 'world [after] world' or life [after] life"
Cf *Dh(P)* 169; *J* i 90, iii 268; *PDh* 225; *Udv(Sk)* XXX 5; *Avs* i 220; *Dh(Gr)* 110; *Udv(C1)* 5 p.753b; *Udv(C2)* 5 p.794b; *SmP(C)* 17 p.791b; *MPPS* 16 p.178c; *TbUdv(E)* 5 p.126.

(5) Cf *Dh(P)* 170; *PDh* 258; *Udv(Sk)* XXVII 15; *Udv(C1)* 12 p.738; *Udv(C2)* 12 p.791b; *TbUdv(E)* 12 p.107.

(6) Cf *Udv(C1)* 12 p.677b (identical verse); *Udv(C2)* 15 p.782b; *TbUdv(E)* 13 p.39.

Udv(C1) comm (*loc cit*): "'*If one can break this*' - one who is afraid of the evil in future existences would not give rise to conditions leading to future births; he cuts off from the very root, so that there can be no possibility of growth again. The same is true here: If one can cut off thoughts [of craving] from their very root, one will gain peace (*ksema*) day and night, and one's concentration will not be disturbed; one can direct one's mind to whatever thought there is in the mind".

(7) Cf *Udv(C1)* 10, 11 p.677b,; *Udv(C2)* 13, 14 p.782b; *TbUdv(E)* 11, 12 p.38.

The content in these parallel verses are, however, considerably different from that of ours.

(8) No parallel verse found so far.

(9) Here is an example where, although some of the terms used in the Pali and the Indian original of the Chinese *Dharmapada* appear similar, the meanings produced are quite different. This may have occured either because (a) one or the other text has corrupted readings in the corresponding places; or (b) the originals of both versions were actually quite different from each other.

Cf *Dh(P)* 175; *PDh* 232; *Udv(Sk)* XXVII 2; *Udv(C1)* 2 p.706c; *Udv(C2)* 2 p.785c; *TbUdv(E)* 2 p.64.

(10) No parallel verse found so far.

(11) No parallel verse found so far.

(12) We have read the two characters 邪疑 as two separate terms. But one could also take 邪 to be an adjective; the term will then be 'false doubt'.

(13) 道

(14) No parallel verse found so far. Mizuno (p.156) however compares this with *Dh(P)* 174.

(15) We have taken §ó to be an adverb ('more', 'further'). One could also take it as a verb, meaning 'experience', in which case the translation will be: `There is no evil that he will not experience'.

(16) C,f. *Dh(P)* 176; p.18; *PDh* 297; *Udv(Sk)* IX 1; *Udv(C1)* 1 p.668a; *Udv(C2)* 1 p.781c; *MĀ* 3 p.436b; *SĀ* 1075 p.280b; *SĀ(var)* 14 p.378a; *T12* 7 p.405a; *T12* 7 p.645c; *Sdsp* 8 p.46b; *MsarV(C)* 14 p.697a, 25 p.761a; *T24* 11 p.966c.

(17) No parallel verse found. However, one might compare this with the following: *Dh(P)* 178; *T32* 12 p.458a; *Dh(C)* 8 p.560a.

(18) Our text has 厭 ('disgust'), as is in the *DhAv(C)* (p.594b). We follow all the other edns to read 致 . The Sung edn of the *DhAv(C)* reads quite differently: "諸天為所滅 " ('the devas are destroyed') It is also possible that 厭 in our text could have been a mistake for 滅 ('to destroy'), in which case we may translate: 'The insane is [thus] destroyed'.

(19) No parallel verse found so far. However, cf *Udv(Sk)* V 12.

22 ON THE BUDDHA

The chapter 'On the Buddha' explains the [Buddha's] holy virtues which are always beneficial for salvation; they are made clear so that they may serve as guiding principles for the world.

(1) Having[1] made the conquest he is not subject to evil[2],
He is completely victorious over the world;
Saintly wise, and of boundless sphere,
[The Buddha] initiates the ignorant into the Path[3].

(2) Disentangled from [craving's] net and unimpeded;
Lust exhausted, amassing nothing;
The Buddha's mind is profound, without a limit.
He leads those not on the Path to embark on it[4].

(3) Steadfastly established in one-mindedness,
Left home, in quiescence day and night,
Root cut off, with no lustful thoughts
- [Such are] the awakened ones[5], the clearly mindful[6].

(4) He has seen the Truth, and is pure, undefiled,
Having crossed the sea of the five pathways
— The Buddha - arises, illuminating the world,
In order to remove sufferings[7].

(5) Difficult it is to be born as a human.
Difficult too the obtaining of lorgivity for mortals.
Difficult is the arising of Buddhas in the world.
Difficult it is to hear the Buddha-dharma[8].

(6) I had no one for a master[9],
Alone, nor had I any companion.
Accumulating one[10] practice I have become a Buddha
By myself[11] I have mastered the Noble Path[12].

(7) A boatman can cross over water;
Vigour serves as the bridge.

Men are bound by their castes;
He who can cross over is a hero[13].

(8) Those having destroyed evil and crossed over are the Buddhas.
Those on the land are the brahmins.
Those who remove famine are the Dharma-trainees.
Those who cut off the caste lineage are the disciples[14].

(9) Of mental devotion, endurance is foremost.
'Nirvāna is supreme' say the Buddhas.
He who has left home[15] to be a *śramaṇa*.
Does no harm to others[16].

(10) Do not harass by speech or harm;
Restrain fully in accordance with the precepts;
Be moderate in food and give up bodily greed;
Maintain your practice in a secluded abode;
Apply your mind to the gaining of wisdom[17].
— This is practicing the Buddhas' teaching[18].

(11) Not to do evil,
To cultivate all good,
To purify one's own mind,
— This is the Teaching of the Buddhas[19].

(12) [I,][20] the Buddha am the Exalted One;
[I] have eradicated the cankers and have no lust;
[I] am the hero amongst the Sakyans;
The whole lot [of gods and men][21] accords with [my] mind[22].

(13) Happy indeed is the result of merit;
Whereby all wishes are fulfilled.
[One with merit] promptly moves to quiescence
And arrives by himself at Nirvāna[23].

(14) Many go for refuge
To spirits in hills, rivers and trees,
And to images in shrines;
Offering sacrifices and praying for blessings[24].

(15) Refuges like these
Are neither safe nor supreme.

They cannot come
To deliver us from all unsatisfactoriness[25].

(16) If one goes for refuge
To the Buddha, Dharma and Sangha;
The virtuous Four Truths;
One will definitely see [with] Right Knowledge[26]:

(17) [Namely], That *saṃsāra* is extremely unsatisfactory;
That from [seeing] the Truths one crosses over[27].
That the Eight-fold Path which transcends existence,
Eradicates all unsatisfactoriness[28].

(18) Refuge in these Three Treasured Ones,
Is most safe, is supreme;
Only if one has these [refuges]
Can one transcend all unsatisfactoriness[29].

(19) If a man [accords with] the middle and the proper,
And sets his mind on the Way, without miserliness;
Propitious indeed such a man is,
Who goes for refuge in the Buddha[30].

(20) A man of wisdom is hard to encounter,
And he is not to be found everywhere;
Where such a man is born,
The kinsmen are blessed[31].

(21) Happy is the arising of Buddhas.
Happy is the preaching of the Doctrine.
Happy is the unity of the Sangha;
Unity brings constant peace[32].

Notes

(1) Both our text and the parallel verse in *Udv(C1)* p.717c has 己 ('oneself'). But we have taken this to be a manuscript mistake for 已 ('already' - indicating a 'perfect tense'). Cf *jitaṃ* in *Dh(P)* 179.

(2) *Udv(C1)* commentary 9 p.717c): "When an enemy is conquered the worldly people call it a conquest. But such a conquest is not [true] conquest. It is only when the *āsravas* are destroyed and *kleśas* are exhaustec and all fetters are completely annihilated that we can call it a conquest. One [then] is a king to the whole world, without a match".

(3) Cf *Dh(P)* 179; *PDh* 276; *Udv(Sk)* XXIX Yuga 52; *Mvu* iii 91; *Udv(C1* 5 p.717c; *Udv(C2)* 6 p.787c; *T3* 51 p.888b, p.890a; *T28* 7 p.468c; (cf also *Udv(C1)* 42 p.752c; *Udv(C2)* 47 p.794a); *TbUdv(E)* 7 p.79(?)

(4) Cf *Dh(P)* 180; *PDh* 277; *Udv(Sk)* XXIX 53; *Mvu* iii 92; *T3* 51 p.888b p.890a; *MVŚ* 188 p.942a; *T28* 7 p.468c (cf also *Udv(C1)* 41 p.752b *Udv(C2)* 46 p.794a)

(5) We believe 學 ('to train') to be a manuscript mistake for 覺 ('awake - *bud*). The second line too speaks of a continuous quiescence (of Nirvāna) which can only be of the Buddha. Moreover, the Pali line *sambuddhānaṇ satīmataṃ* in the parallel verse of *Dh(P)* 181 supports this reading. As the word stands (學), however, the line will have to be rendered:

His training is proper and his mindfulness is clear.

— 'training' referring presumably to that of the bodhisattva before Buddhahood. *Udv(C1)* (p.718b) has a parallel verse with the first two lines identical, but the last two lines entirely different from ours. It refers the first two lines to any practitioner deserving praise from the Buddha (rather than to the Buddha Himself). *TbUdv(E)* 8 p.79,, however agrees with the Pali here.

(6) Cf *Dh(P)* 181; *PDh* 244; *Udv(Sk)* XXI 9; *Udv(C1)* 9 p.718; *Udv(C2)* 10 p.787c (also cf *TbUdv(E)* 8 p.79).

(7) No parallel verse found so far.

(8) Cf *Dh(P)* 182; *PDh* 334; *Dh(Gr)* 263; *DhAv(C)* p.594c; *T12* p.733a

(9) We follow the other three editions to read 師 ('master'). The last line of the first two verses of *Udv(C2)* (p.787b), however, suggest that 師保 is to be separated as `master and certifier (or guarantor)'.

(10) The *Udv(C2)* (p.787c) version says 'many practices' (諸行)

(11) 自行 - lit: 'naturally'.

(12) Cf *Udv(Sk)* XXI 4; *Udv(C1)* p.717b; *Udv(C2)* p.787c; *TbUdv(E)* 4 p.78.

(13) Cf *Udv(C2)* p.787c (identical).

(14) No parallel version found so far. However, cf *Udv(Sk)* XI 15

(15) We have taken 罪 to be a manuscript mistake for 家 ('home'). Cf *Pabbajito* in *Dh(P)* 184. All the parallel verses (see following notes) agree with the Pali here.

(16) Cf *Dh(P)* 184; *PDh* 239; *Udv(Sk)* XXVI 2; *Prāt* (of Mahās, Mūlasarv, Sarv); *Mahāvadāna* II 159; *Dh(C)* p.573a; *Udv(C1)* 2 p.731a; *Udv(C2)* 2 p.740b; *EĀ* 44 p.786c; *T1* p.158a; *T22* p.199c; *T22* p.213c; *T22* p.555c; *T22* p.564c; *T22* p.1022b, p.1030a; *T22* p.1040b; *T23* p.478c; *T23* p.488a; *MSarv(C)* 50 p.904b; *MSarbnv(C)* p.517a; *T24* 14 p.615b; *T24* p.659b; *SmP(C)* 5 p.707c.

(17) However, 有黠 could be the transliteration for *yoga* (The standard one, however, is 瑜伽), suggested by *adhicitte ca ayoga* in *Dh(P)* 185.

(18) Cf *Dh(P)* 185; *Udv(Sk)* XXXI 50; *Prāt* (of Mahās, Mūlasarv, Sarv); *Udv(C1)* 39cd, 40 p.763c; *Udv(C2)* 38cd, 39 p.796a; *EĀ* 44 p.787a; *T22* p.200a, p.206a; *T22* p.213c; *T22* p.555c; *T22* p.564c; *T22* p.1022b, p.1030a; *T22* p.1040b; *T23* p.478c; *T23* p.488a; *MSarv(C)* 50 p.904b; *MSarbnv(C)* 20 p.1019c; *T24* p. 507c; *T24* p.517a; *T24* 14 p.615c; *T24* p.659b; *SmP(C)* 5 p.707c; *TbUdv(C)* 54 p.141

(19) Cf *Dh(P)* 183; *PDh* 357; *Udv(Sk)* XXVIII 1; *Mvu* iii 420; *Prāt* (of Mahās, Mūlasarv, Sarv); *Udv(C1)* 1 p.741b; *Udv(C2)* 1 p.792a; *EĀ* 1 p.551a, 44 p.787b; *T12* 15 p.451c; *T12* 14 p.693c; *T22* p.200a, p.206b; *T22* p.213c; *T22* p.555c; *T22* p.565a; *T22* p.1022c, p.1030a; *T22* p.1040c; *T23* p.478c; *T23* p.488b; *MSarV(C)* 50 p.904c; *MSarbnV(C)* 20 p.1020a; *T24* p.507c; *T24* p.517a; *T24* 14 p.616b; *T24* p.659c; *SmP(C)* 5 p.707c; *MPPŚ* 18 p.192b; *T26* 10 p.77b, 13 p.92a; *JPŚ* 1 p.920b; *T26* 1 p.774b; *MVŚ* 14 p.71a; *Old MVŚ* 9 p.58a; *YBŚ* 17 p.385a; *TbUdv(E)* 1 p.111.

(20) *Udv(C1)* p.717: 'I am the World-honoured One' *Udv(C2)* p.787b: "I am the Buddha, the World-honoured one"

(21) Both *Udv(C1)* (p.717a) and *Udv(C2)* (p.787b) have "gods and men" as the third line.

(22) Cf *Udv(C1)* p.717a (identical verse); *Udv(C2)* p.787b (also cf *TbUdv(E)* 5 p.78).

(23) Cf *Udv(C1)* p.754b; *T4* p.160c; *TbUdv(E)* 13 p.127. *Udv(C1)* (p.754c) gives the occasion for the utterance of this (parallel) verse as follows: "..... Formerly, Mara led an army of eighteen billions, who had a hundred heads in a single body, horrifying in appearance; and also tigers, wolves, lions, poisonous snakes, scorpions - in order to terrify the Tathāgata. The Tathāgata, by the force of His merit, crushed the demons. Māra then receded, whereupon the Bhagavat spoke this verse..."

(24) Cf *Dh(P)* 188; *PDh* 216; *Udv(Sk)* XXVII 31; *Divy* 164; *AKB* p.217; *ADV* p.127; *DhAv(C)* 3 p.601c; *Udv(C1)* 25 p.740b; *Udv(C2)* 25 p.791c; *T24* 26 p.333a; *MVŚ* 34 p.177a; *MVŚ(old)* 18 p.134a; *Ak(C)* 14 p.76c; *Akb(C)* 11 p.233c; *TbUdv(E)* 26 p.109.

(25) Cf *Dh(P)* 189; *PDh* 217; *Udv(Sk)* XXVII 32; *Divg* 164; *AkB* p.217; *ADV* p.127; *DhAv(C)* p.601c; *Udv(C1)* 26 p.740b; *Udv(C2)* 26 p.791c; *T24* 26 p.333a; *MVŚ* 34 p.177a; *MVŚ(old)* 18 p.134a; *T28* 6 p.574cf; *AK(C)* 14 p.76c; *AKB(C)* 11 p.233c; *TbUdv(E)* 27 p.109.

(26) Cf *Dh(P)* 190; *PDh* 218; *Udv(Sk)* XXVII 33; *Divy* 164; *AKB* p.217; *ADV* p.127; *DhAv(C)* p.601c; *Udv(C1)* 27 p.740b; *Udv(C2)* 27 p.791c; *T24* 26 p.333a; *MVŚ* 34 p.1777a; *MVŚ(old)* 18 p.134a; *T28* 6 p.574a; *AK(C)* 14 p.76c; *AKB(C)* 11 p.233c; *TbUdv(E)* 28a-f p.109.

(27) Unlike in the parallel Pali verse, *duḥkha-samuccaya* is not explic itly mentioned here. One could perhaps see this included in '[see ing] the Truths' which would include the seeing of the origin of *duḥkha*.

(28) Cf *Dh(P)* 191; *Udv(Sk)* XXVII 34; *Divy* 164; *AKB* p.217; *ADV* p.127; *DhAv(C)* p.601c; *Udv(C1)* 28 p.740b; *Udv(C2)* 28 p.791cf; *T24* 26 p.333a; *MVŚ* 34 p.177a; *T28* 6 p.574a; *AK(C)* 14 p.76c; *AKB(C)* ii p.233c; *TbUdv(E)* 28 *ghi* p.109.

(29) Cf *Dh(P)* 192; *PDh* 219; *Udv(Sk)* XXVII 35; *Divy* 164; *AKB* p.217; *ADV* p.127; *DhAv(C)* p.601c: *Udv(C1)* 29 p.740b; *Udv(C2)* 29 p.792a; *T24* 26 p.333a; *MVŚ* 34 p.1777a; *MVŚ(old)* 18 p.134a; *T28* 6 p.574a; *AK(C)* 14 p.76c; *AKB(C)* 11 p.233c; *TbUdv(E)* 28j-m p.109

(30) There seems to be no parallel verse for this.

(31) Cf *Dh(P)* 193; *PDh* 79; *Udv(Sk)* XXX 27; *Mvu* iii 109; *Dh(Gr)* 173; *Udv(C1)* 28 p.756b; *Udv(C2)* 28 p.794c; *T17* p.733a (also cf *TbUdv(E)* 27 p.129).

(32) Cf *Dh(P)* 194; *PDh* 68; *Udv(Sk)* XXX 22; *AKB* p.7; *Udv(C1)* 23 p.755c; *Udv(C2)* 23 p.794c; *T1* p.860c; *T17* p.732a; *T24* p.659a; *T24* 1 p.525b; *T32* p.726a; *AK(C)* 1 p.2c; *AKB(C)* 1 p.163b; *T3* p.479c.

23 HAPPINESS[1]

The chapter on 'Happiness' differentiates between what leads to happiness and what leads to danger. [It explains that] when one gives up evil and accords with good, one gains happiness and will not fall.

(1) We[2] already live in happiness,
Hating not amidst the hateful.
While others harbour hatred,
We course without hating[3].

(2) We already live in happiness,
Not falling sick amidst the sick.
While others fall sick,
We course without sickness[4].

(3) We already live in happiness,
Worrying not amidst the worried.
While others have worries,
We course without worrying[5].

(4) We already live in happiness,
Pure, desiring naught[6].
We feed on joy,
Even as the Radiant Devas[7].

(5) We already live in happiness
Living a simple life, contented.
The fire of Mithila kingdom[8]
- How can it burn us[9]?

(6) Victory begets hatred;
The defeated feels inferior.
Renouncing thoughts of victory and defeat,
One is happy, without combatting[10].

(7) There is no heat like lust,
There is no poison like anger;
There is no misery like the body;
There is no happiness like the quiescence [of Nirvāna][11].

(8) Without being happy with small happiness,
Small eloquence, small intelligence;
He who sets his mind on the big ones,
Will achieve big happiness[12].

(9) I am the World Honoured One,
Forever released, sorrowless.
I have perfectly transcended the triple existence;
And alone, defeated the evil ones[13].

(10) Happiness is seeing the holy ones.
Happiness is the association [with them].
Being able to part with fools
Is good and uniquely happy[14].

(11) Happiness is the keeping to the Right Path.
Happiness is the skillful[15] preaching of Dharma.
By not disputing with the world,
And endowed with precepts, one is always happy[16].

(12) Happiness is living with the virtuous,
Like [that of] meeting with kinsfolk.
He who draws near to the virtuous and wise
Will hear much and get far away[17].

(13) Few are those who live long,
And many are those who leave the world.
In one's training one should seize the means
Which gives happiness till old age[18].

(14) For those wishing for the *ambrosia,*
The Cessation Truth - the removal of craving - is bliss.
Those wishing to transcend the suffering of *saṃsāra;*
Should take the taste of *ambrosia*[19].

Notes

(1) The Chinese character 安 conveys not only happiness, but also peace, serenity, comfort, safety, security etc. The title, 安寧 in fact may be said to convey more the sense of 'peace' and 'serenity' than just 'happiness'.

In this connection, we should also note that in this chapter, where in the Pali and Sanskrit parallel verses we find *sukha,* the corresponding Chinese are found to be variously 安，樂, 快 . This is quite likely due to the inconsistency of translation on the part of the translators who included both Indians and Chinese.

(2) 我 in the Chinese can be in singular, 'I'. The same remark also applies to the first line of the next four verses.

(3) Cf *Dh(P)* 197; *PDh* 255; *Udv(Sk)* XXX 47, 43, 45, 46, 48; *Dh(Gr)* 166, 165, 167, 168; *TbUdv(E)* 44 p.132.

This seems to be the only Chinese version (also included in *DhAv(C)* p.594). But also cf *Udv(C1)* 43 p.758b; *Udv(C2)* 43 p.795a.

(4) Cf *Dh(P)* 198; *PDh* 235; Udv(Sk) XXX 45, 43, 46 - 48; *TbUdv(E)* 42 p.132.

This seems to be the only Chinese version (also included in *DhAv(C)* p.594(C). But also cf *Udv(C1)* 43 p.758b; *Udv(C2)* 43 p.795a.

(5) Cf *Dh(P)* 199; *PDh* 256; *Udv(Sk)* XXX 43, 45 - 48; *Dh(Gr)* 165, 164, 167, 168.

This seems to be the only Chinese version (also included in *DhAv(C)* p.594c). But also cf *Udv(C1)* 42 p.758b; *Udv(C2)* 42 p.795a.

(6) 無為 lit. 'not doing', 'non-action', is usually the translation for *asaṃskṛta*.

(7) Cf *Dh(P)* 200; *PDh* 257; *Udv(Sk)* XXX 49, 44, 50; *Mbh* xii 276; *Dh(Gr)* 168, 164-167; *TbUdv(E)* 47 p.131; *Udv(C1)* 44 p.758b; *DhAv(C)* 3 p.594c; *Udv(C2)* 44 p.795a; *SĀ* 1095 p.288a.

(8) This stanza finds a parallel only in *TbUdv(E)* (47 p.132). The Tibetan commentary (*op. cit.*,n.91) says that "a king gave up his attachment to the kingdom of Mithila. When it caught on fire the Buddha spoke these words to him."

(9) This appears to be the only Chinese version (also included in *DhAv(C)* p 594c - 595a). Cf *TbUdv(E)* 46 p.132.

(10) Cf *Dh(P)* 201; *PDh* 81; *Udv(Sk)* XXXI; *Avs* i 57, *Dh(Gr)* 180; *DhAv(C)* 3 p 594c; *TbUdv(E)* 1 p.126; *Udv(C1)* 1 p.753a: *Udv(C2)* 1 p.794; *SĀ* 1153 p.307b, 1263 p.338c; *SĀ(var)* 63 p.395c *T4* 1 p.207c; *T4* 2 p.456b.

(11) This is the only Chinese version (also included in *DhAv(C)* p.595a). Cf *Dh(P)* 202; *PDh* 81.

(12) This appears to be the only version. But also cf *TbUdv(E)* 30 p.130; *Udv(C1)* p.757a; *Udv(C2)* p.794c.

(13) This appears to be the only version.

(14) Cf *Dh(P)* 206; *PDh* 69; *Udv(Sk)* XXX 25, *Dh(Gr)* 175, *DhAv(C)* 3 p.601c; *Udv(C1)* 26 p.756b; *Udv(C2)* 26 p.794c; *Bc(C)* 48 p.877c; *TbUdv(E)* 25 p.129.

The last two lines may also be rendered as follows: "[Happiness] is being able to part with fools. The doing of good is uniquely happy."

(15) We have followed the variant reading 巧 ('skillfully').

(16) This appears to be the only version.

(17) Cf. *DhAv(C)* 3 p.601c; *Dh(P)* 207; *PDh* 70; *Udv(Sk)* XXX 26, XXV 24; *Dh(Gr)* 176; *Udv(C1)* 27 p.756b, 19 p.730b; *Udv(C2)* 27 p.794c, 21 p.790b; *TbUdv(E)* 27 p.129, 23, 24 p.98.

(18) This appears to be the only version.

(19) This appears to be the only version.

24 AFFECTION

The chapter on affection aims at teaching us to restrain from over indulgence in affection. If we can be free from craving, we shall be without sorrows.

(1) What contravenes the spiritual life[1] one accords with it;
What accords with the spiritual life one contravenes it,
Leaving the real good one grasps at the pleasant
- Such is according with craving[2].

(2) Do not seek to be with the beloved
Nor should one have unbeloved.
The meeting with the beloved is painful;
Meeting with the unbeloved is also painful[3].

(3) Therefore create not any endearment
Affection and hatred originate from evil.
For those who are free from bonds,
There is neither affection nor hatred[4].

(4) Endearment begets sorrow
Endearment begets fear
For him free from endearment
Whence sorrow, whence fear?[5]

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(5) Attachment begets sorrow,
Attachment begets fear.
For him free from attachment
Whence sorrow, whence fear?[6]

(6) Craving begets sorrow
Craving begets fear
For him liberated, without craving;
Whence sorrow whence fear?[7]

(7) He who desires the Dharma, endowed with virtue,
Who is truthful and shameful,
Who goads himself to be near the Way[8],
Him do people hold dear[9].

(8) He who externalizes not his desire state,
Who speaks having first rectified his thoughts,
Whose mind is free from lust;
Will stop the stream and cross over[10].

(9) As one who has gone on a long journey,
And returns safe from afar;
His kinsfolk are well and happy,
Rejoicing to see him return[11].

(10) Likewise, he who delights in merit-making,
Having gone from here to there
Will receive the blessing of his merit
Just as kinsmen's rejoicing in his return[12].

(11) Rise up and follow the holy teachings,
Restrain from what is unskillful.
When you meet one close to the Way, devote to him;
Do not get close to those away from the Way[13].

(12) Those near the Way and those not,
Will go[14] to different places:
Those near Way will ascend to heaven;
Those not near will fall into hell[15].

Notes

(1) 道 lit. 'way'

(2) This is the only Chinese version. cf *Dh(P)* 209; *PDh* 173; *Udv(Sk)* V 9; *Dh(Gr)* 266.

(3) Cf *Dh(P)* 210; *PDh* 73; *Udv(Sk)* V 5; *Udv(C1)* 6 p.651b; *Udv(C2)* 5, 6 p.780a.

(4) Cf *Dh(P)* 211; *PDh* 74; *Udv(Sk)* V 8; *Udv(C1)* 4 p.650c.

(5) Cf *Dh(P)* 212, *PDh* 72; *Udv(Sk)* V 1, V 2, II 2,3; *Avs* i 191; *DhAv(C)* 3 p.595c; *Udv(C1)* 1 p.649c; *Udv(C2)* 1 p.779; *T12* p.437c; *T12* 11 p.679b; *T3* p.391bf; *T17* p.723c.

(6) Cf *Dh(P)* 214; *Udv(Sk)* II 3, 2, V 1; *DhAv(C)* 3 p.595c; *Udv(C2)* 3 p.778a.

(7) Cf *Dh(P)* 216; *Udv(Sk)* II 2, 3, V 1, *DhAv(C)* p.595c

(8) 行身近道 cf 能有敕身者，
能誡自身者 and 能保愛自身
in *Udv(C1)*, *Udv(C2)*, *YBŚ (C)*, respectively.

(9) Cf *Dh(P)* 217; *PDh* 294; *Udv(Sk)* V 24; *Dh(Gr)* 322; *DhAv(C)* 3 p.595c; *Udv(C1)* 21 p.654a; *Udv(C2)* 21 p.780b; *YBŚ(C)* 18 p.380b; *TbUdv(E)* 24 p.24.

成信 in the second line of *Udv(C2)* is a mistake for 誠信 (as in *Udv(C1)*); cf also 言諦實 in *YBŚ (C)* and in *saccāvādinaṃ* in *Dh(P)*). Willemen, however, translates: "who perfectly believes" (*Op. cit.* p.26).

(10) Cf *Dh(P)* 218; *Udv(Sk)* II 9; *DhAv(C)* 3 p.595c; *Udv(C1)* 10 p.629b.

(11) Cf *Dh(P)* 219; *Udv(Sk)* V 20; *Udv(C1)* 17 p. 653c; *Udv(C2)* 17 p.780; *TbUdv(E)* 22 p.24.

(12) Cf *Dh(P)* 220; *Udv(Sk)* V 21; *Udv(C1)* 18 p.654a; *Udv(C2)* 18

p.780b; *TbUdv(E)* p.24.

(13) Identical verse in *Udv(C1)* p.654a. Cf *TbUdv(E)* 24, 26 p.24.

(14) Our text reads住 ('live'). We follow the variant reading in the other versions as well as in *Udv(C1)*, 往 ("go").

(15) Identical verse in *Udv(C1)* p.654a. Cf also *TbUdv(E)* 27 p.24.

25 ANGER

The purpose of the chapter on 'Anger' is to [make us] see the damages resulting from anger and hatred. [It explains that] he who is forgiving, kind and gentle, is beloved of gods and men.

(1) He who is angry sees not the Dharma;
He who is angry knows not the Way[1].
He who can remove anger,
Merit and joy always follow him[2].

(2) He who is lustful sees not the Dharma;
The same for he whose mind is deluded.
He who removes lust and delusion,
His merit stands foremost[3].

(3) He who can refrain from anger,
Like halting a running chariot;
Is indeed a fine charioteer,
Who leaves darkness to enter brightness[4].

(4) Forbearance excels anger[5];
Good excels evil;
The winner[6] is one who gives;
Truthfulness excels deceit[7].

(5) Do not cheat, do not get angry,
Do not seek much in your mind,
He who [can do] these three,
Ascends to heaven at death[8].

(6) Those who are ever restrained in body,
Who are kind and do not kill;
Go to the celestial abodes
And having reached there become sorrowless[9].

(7) Those whose mind is always awake.
Who diligently practice day and night[10];
With their mind determined[11] to end corruptions[12].
They will attain Nirvana[13].

(8) People blame one another,
From time of old till now.
They blame him who speaks much,
They blame him who is reluctant to speak[14],
And him who speaks in moderation;
In the world none is not blamed[15].

(9) One with a craving mind is unlike a noble one,
Not being able to keep to the Middle.
He either blames altogether or praises altogether;
All in order to promote[16] his own name[17].

(10) He who is praised by the wise,
Is to be regarded as virtuous.
Such a man endowed with wisdom and precepts
Is beyond any blame whatsoever[18].

(11) He who is pure as an arahat;
Do not vilify him.
He is praised by gods[19],
As by Brahma and Sakya[20].

(12) Always guard and be cautious of your body,
So as to be restrained from anger[21].
Forsaking evil bodily acts,
Advance in the practice of virtues[22].

(13) Always guard and be cautions of your speech,
So as to be restrained from anger.
Forsaking speech of evil,
Rehearse the words of Dharma[23].

(14) Always guard and be cautious of your mind,
So as to be restrained from anger.
Forsaking evil thoughts in the mind,
meditate and be mindful of the Way[24].

(15) He who is restrained in body and speech
And who controls his mind;
Giving up anger and practising the Way,
Is the strongest in forbearance[25].

(16) Give up anger, renounce conceit
And avoid all lustful cravings[26].
Not clinging to the psycho-physical existence,
And being unattached, one will end suffering[27].

(17) He who removes anger the moment it arises;
He who restrains from lust as it occurs;
He who is heroic in renouncing ignorance;
All these people will find happiness[28].

(18) He who cuts off anger sleeps well,
Hatred ceasing, there is no[29] sorrow.
Anger is the root of all poisons.
A brahmin with a soft mind
And good words will gain fame;
[Anger] removed, there is no worry[30].

(19) He who, together with other like-minded,
Collaborates in evil doing;
Company being parted, is left with anger,
With which fire he torments himself[31].

(20) He who knows no moral fear or shame,
Who observes no precepts and is angry;
Is dragged on by anger
And never gets tired of the toil of existence[32].

(21) The strong goes near [and clash with] the warriors.
Those without strength go near the weak.
[But] endurance is indeed best;
One should always endure the weak[33].

(22) A person slighted by all
Is endured by one with strength.
For endurance is indeed best;
One should always endure the weak[34].

(23) We as much as others,
Have great fear regarding three[35]
If we perceive the [mis-] deeds of others
We should destroy [the fault][36] within ourselves[37].

(24) Do things from the view-points of both:
Ourselves as much as others[38].
If we perceive the [mis-] deeds of others
We should destroy [the faults] within ourselves[39].

(25) The very wise excels the fools[40],
Who utter abuse and evil words.
He who wishes to win always,
Should remain silent to [abusive] words[41].

(26) The doers of evil
Get retribution of anger for their anger,
Those who reciprocate not anger with anger,
Win over those defeated in clashes[42].

Notes

(1) 道

(2) This and the following verse are not found in any other *Dharmapada* versions. They are the only two verses in this chapter which are pentasyllabic.

(3) See n.2 above.

(4) Cf *Dh(P)* 222; *Udv(Sk)* XX 22, *Dh(Gr)* 275; *Udv(C1)* 20 p.716b; *Udv(C2)* 19 p.787b; *SĀ* 1107, p.291b, 1108, p.291c, 1109, p.292a, 1151, p.307a; *SmP(C)* 15 p.780b; *SĀ(var)* 74 p.400b, 75 p.400c; *TbUdv(E)* 23 p.77.

(5) Though the parallel Pali verse, *Dh(P)* 223, has *jine* in the imperative, the Chinese verse does not suggest such a mood (Nor does the Tibetan judging from *TbUdv(E)*, p.76). Moreover, the Udv(C1) comm. (p.716a) on this same verse clearly shows that the sense is not imperative.

(6) *Udv(C1)* comm (p.716a) : " 'winner' here means he who has defeated avarice."

(7) Cf *Dh(P)* 223; *Udv(Sk)* XX 19; *Mbhv* 39, 73, 74; *Dh(Gr)* 280; *Udv(C1)* 18 p.715cf; *Udv(C2)* 17 p.787b; *SĀ* 1151 p.306cf; *SĀ(var)* 75 p.400c; *TbUdv(E)* 20 p.76.

(8) Cf *Dh(P)* 224; *Udv(Sk)* XX 16; *Dh(Gr)* 281; *Udv(C1)* 15 p.715b; *Udv(C2)* 14 p.787b; *TbUdv(E)* 17 p.76.

In comparison to the Chinese versions, the Tibetan one is closer to *Dh(P)*

(9) Cf *Dh(P)* 225; *Udv(Sk)* VII 7 (see also VII 8-10); *PDh* 240; *Udv(C1)* 7 p.661b; *Udv(C2)* 7 p.781a; *Udv(C1)* is almost *verbatim* identical with *Dh(P)*.

(10) We follow *Sung, Yuan, Ming*, to read 暮 instead of 慕 ('admire').

(11) 意解 can also be rendered 'mind freed'. But it seems to correspond to *adhimutta* in *Dh(P)* 225. *Udv(C2)* p.780 paraphrases by 明解 ('clearly understanding'), which supports our interpretation.

(12) 漏 -*āsava*

(13) *Dh(P)* 226; *PDh* 269; *Udv(Sk)* XV 8; *Dh(C)* 9 p.561b; *Udv(C1)* 10 p.700c; *Udv(C2)* 8 p.784c, 8 p.780c; *TbUdv(E)* 8 p.56.

(14) Our text reads 忍 , 'endure'. We have followed the other three variant versions which read 訒 , 'reluctant to speak'.

(15) *Dh(P)* 227; *PDh* 283; *Udv(SK)* XXIX 45; *Dh(Gr)* 237; *DhAv(C)* p.596b; *Udv(C1)* 5 p.695c, 35 p.751c; *Udv(C2)* 40 p.793c; *Arv(C)* p. 177b; *TbUdv(E)* 45 p.123.

(16) We have taken 利 as a verb 'to benefit', following the line 但利甚名 in the parallel verse in *Udv(C1)* p.752. The same is suggested by *Udv(C2)* 41 p.793c. But it can also be understood as a noun ('gain', 'profit'), as suggested by *DhAv(C)* (p.596b) comm on the parallel verse.

(17) Cf *Dh(P)* 228 (sense quite different from that of *Dh(C)*; *PDh* 284; *Udv(Sk)* 46; *Dh(Gr)* 240; *DhAv(C)* p.596b; *Udv(C1)* 36 p.752a; *Udv(C2)* 41 p.793; *Arv(C)* p.177b.

(18) Cf *Dh(P)* 229; *PDh* 286; *Udv(Sk)* XXIX 47ab, 48ab; *Dh(Gr)* 241; *DhAv(C)* p.596b; *Udv(C1)* 37 p.752a; *Udv(C2)* 42 p.793c.

(19) Our text has 人 ('men'). But we follow the variant 天 (*deva*) in the other three versions, as it is supported by *Dh(P)* 230.

(20) Cf *Dh(P)* 230; *A* ii 8; *Vm* 48; *PDh* 287; *DhAv(C)* p.596b.

(21) This second line is identical with those in the next two verses (on speech and mind). The idea seems to be that caution in body, speech and mind, each helps to restrain one from anger. This latter idea, which seems quite fitting in this chapter on anger, is not explicit in the parallel Pali verse (*Dh(P)* 231, 232, 233); and as a result the English translations generally do not show it (*eg. cf. Nārada* p.195; *Buddhadatta* p.63). The same sense is indicated by *Dh(C)* 25.15 below.

(22) Cf *Dh(P)* 231; *Udv(Sk)* VII 1, *PDh* 279; *Udv(C1)* 1 p.660a; *Udv(C2)* 1 p.781a; *TbUdv(E)* 1 p.28; *EĀ* 12 p.604b.

(23) Cf *Dh(P)* 232; *PDh* 280; *Udv(Sk)* VII 2, *Udv(C1)* 2 p.660b; *Udv(C2)* 2 p.781a; *TbUdv(E)* 2 p.28; *EĀ* 12 p.604b.

(24) 'Way' is 道 cf *Dh(P)* 233; *PDh* 281; *Udv(Sk)* VII 3; *Udv(C1)* 3 p.660c; *Udv(C2)* p.781a; *TbUdv(E)* 3 p.28; *EĀ* 12 p.604b.

(25) *Dh(P)* 234; *Udv(Sk)* VII 10; *Dh(Gr)* 51; *Udv(C1)* 10 p.662b; *EĀ* 12 p.604b; *TbUdv(E)* 4 p.28.

(26) Our text has 愛會 ('meeting with the beloved'). We have preferred the variant in the other three versions, 愛貪 ('lustful craving', 'attachment').

(27) Cf *Dh(P)* 221; *S* i 23, 25; *PDh* 238; *Udv(Sk)* XX 1; *Dh(Gr)* 174; *Udv(C1)* 1 p.713b; *Udv(C2)* 1 p.787a; *TbUdv(E)* 1 p.74.

(28) Cf *Udv(C1)* 2 p.713b; *Udv(Sk)* XX 2; *TbUdv(E)* 2 p.74.

(29) Our text reads 婬 ('lust'), which does not fit in with the sense of the first line. We take it to be a misprint for 除 ('remove') or 無 ('no', 'without'). This is supported by the sense in the parallel verse in *Udv(C1)* and *Udv(C2)* (ref. in next note).

(30) Cf *Udv(C1)* 3 p.713c; *Udv(C2)* 2 p.787a; *Udv(Sk)* XX 3; *Dh(Gr)* XVII 16; *Netti* p.145; *TbUdv(E)* 3, 4 p.74.

(31) The parallel verse in *Udv(C2)* (p.787a) has :

One who gives rise to anger
In committing unskillful deeds;
If he subsequently can remove anger,
His wisdom-fire will blaze up.

The 'fire' here understood, then, is not that 'fury' which torments. Cf *Udv(C2)* 3 p.787a; *Udv(Sk)* XX 4; *TbUdv(E)* 5 p.74.

(32) Cf *Udv(C1)* p.714a; *Udv(C2)* 4 p.787a (also cf *Udv(Sk)* XX 5; *TbUdv(E)* 6 p.75).

(33) Cf *Udv(C1)* p.714a; *Udv(C2)* p.787a; *TbUdv(E)* 7 p.75 (also cf *Udv(Sk)* XX 7)

(34) We may note the zig-zag piece - the third and fourth lines -common to both this and the previous verse.

Udv(C1) (p.714b) : " 'A person slighted by all' - If there be a person slighted by everybody, a wise one amidst the multitude is able to bear with [this slighted person]. Why? This person is alone and weak, and without a refuge; how can one, on top of that, give rise to anger towards him? .... 'One with strength' refers to [one with] endurance......"

Cf *Udv(C1)* p.714b; *Udv(C2)* p.787a; *TbUdv(E)* 22 p.75. (also cf *Udv(Sk)* XX 9)

(35) Body, speech and mind? Or can 三 ('three') be a misprint for 二 ('two')? Cf comm in *Udv(C1)* (p.714a) on the parallel verse for *Dh(C)* 25.24 quoted in n 37.

(36) Cf *Udv(C1)* p.714b: 如知彼瞋恚， 宜滅己中瑕
-'If we perceive the anger of others, we should destroy the faults within ourselves'.

(37) Cf *Udv(C1)* p.714b; *Udv(C2)* p.787a; *TbUdv(E)* 13 p.75. (cf also *Udv(Sk)* XX 10, 11)

(38) We take 教 to be a misprint for 然 as supported by the parallel versions in *Udv(C1)* and *Udv(C2)* (ref. below). *Udv(C1)* (p.714c): "...... For the sake of ourselves and also for the sake of others; protecting ourselves and also protecting others. One constantly reflects in order to avoid two things (see n34 above): (i) fear that one may experience hardship in this very life; (ii) fear that one may get the retribution in the next life."

(39) Cf *Udv(C1)* p.714c; *Udv(C2)* p.787a.

(40) We have followed the other three variant versions which read 善智勝愚 The *Udv(C1)* (p.714c) gives – 若愚勝智 here (the same as *Udv(C2)* p.787b); otherwise identical. *TbUdv(E)* 16 p.76 (which also gives the same sense) comments:

"The ever evil gang up with their companions to harm the good ones. Day and night they hurl extremely evil words; without there being a single [good] word. [In this way] one evil [word] after another, and their evil heaps up like a mountain. Others of their kind praise them, and compete with one another to be the winner [of evil speech]....."

"He who wishes to win always, should remain silent to [abusive]words - The Noble Silence is praised by the wise. When [the wise] is slandered he feels no sadness. When he is honoured he is not thereby pleased. When abused, he returns no abuse, and practises endurance. When he is struck, he remains silent without retaliating."

(41) Cf *Udv(C1)* p.714c; *Udv(C2)* p.787b; *TbUdv(E)* 16 p.76 (also cf *Udv(Sk)* XX 13).

(42) Cf *Udv(C1)* p.715c; *Udv(C2)* p.787b; *TbUdv(E)* 20 p.76 (also cf *Udv(Sk)* XX 18).

26 TAINTS

The chapter on 'Taints' distinguishes between purity and corruption. In one's training, one should remain pure, without practising any corruption.

(1) He who while living has done no good,
At death will fall into the evil destinies.
Swiftly he will go with no [rest] in between
And on arriving, he will find no provisions[1].

(2) You should seek wisdom
To light up the mind lamp[2].
Remove taints, don't be defiled;
And you will be rid of the unsatisfactory body[3].

(3) The wise man, gradually,
Slowly and progressively,
Cleanses his mind of stains;
Like a smith refining gold[4].

(4) Evil, arisen in a man's mind
Corrodes his own body,
Even as rust from an iron
Eats away itself[5].

(5) Non-recitation is the taint of words
Non-exertion is the taint of the home
Non-adornment is the taint of beauty
Heedlessness is the taint of work[6].

(6) Avarice is the taint of giving
Unskillfulness is the taint of action,
Both in this life and in the next,
Evil dharmas always constitute taints[7].

(7) The taint of all taints
Is ignorance, the worst.
Train to give up evil,
O *bhikṣus*! and be taintless[8].

(8) An easy life is one without shame,
Like a crow with a long beak.

Which brazenly bears dishonour.
- Such is a life of defilement[9].

(9) A shameful person, though life be hard,
Takes righteously, [remaining] cleanly [of life].
He shuns dishonour and recklessness.
- Such is a life of purity[10].

(10) A fool is one indulging in killing,
In speaking untruth,
In taking what is not given,
In trespassing on other's wives[11].

(11) In conscious moral transgressions
In getting addicted to intoxicating drinks
Such a man, in every life
Digs up his own root[12].

(12) Understand thus, O man
Do not contemplate on evil;
A fool who draws near to wickedness
Will for long get himself burnt[13].

(13) People give either out of faith
Or in order to get fame.
If one covets[14] others' worthless ornaments,
One will not attain pure concentration[15].

(14) If one completely removes covetousness,
Cutting off the [craving] mind by the root,
And remains one-minded day and night,
One is sure to attain mental concentration[16].

(15) Sensual attachment[17] constitutes a taint;
From defilement, there is the corruption[18] of taints
Not getting defiled, nor coursing [in sensual attachment]
One becomes pure and leaves behind the fools[19].

(16) Seeing others corroding themselves,
One should always reflect within:
Corruption in practice is self-humiliation;
Corruptions having ended, there is no taint[20].

(17) There is no fire hotter than lust.
There is no speed greater than anger.
There is no net denser than delusion.
The craving stream is more rapid than a river[21].

(18) There is no track in the sky
There is no outside thought for a *śramaṇa*
Men all delight in evil[22]
Only the Buddha is pure, without defilement[23].

(19) There is no track in the sky.
There are no outside thoughts for a *śramaṇa*.
In the world nothing has permanence.
For the Buddha, there is naught of the self[24].

Notes

(1) Cf *Dh(P)* 237; *T4*, p.161a; *MVŚ* 69 p.356a; *OLD MVŚ* 36 p.264b.

(2) 定 here is to be understood as being the same as the 錠 corresponding to *dīpaṃ*. Both 定光 and 錠光 are ancient translations of *dīpaṃkara*. The Pali tradition, however, understands *dīpaṃ* in *Dh(P)* 238 as "island". Cf 定明 in *Udv(C1) 3b* p.702c Brough (*op. cit.*) argues quite cogently that here the context of *Dh(P)* 235-8 makes it certain that the sense of 'light' was that primarily intended by the author.

(3) Cf *Dh(P)* 238; *Udv(Sk)* XVI 3; *Udv(C1)* 3 p.702c; *Udv(C2)* 3 p.785a; *TbUdv(E)* 2 p.60. (Here it is interesting that the English translation gives: 'And by concentration and fortitude, become an island unto yourself').

(4) Cf *Dh(P)* 239; *Udv(Sk)* II, 10; *PDh* 163; *Udv(C1)* p.629b; *Sdsp* 63 p.379a; *TbUdv(E)* 10 p.10.

(5) Cf *Dh(P)* 240; *PDh* 160; *Udv(Sk)* XI 19; *Udv(C1)* 19 p.671c; *Udv(C2)* 18 p.782a; *T17*, p.731b; *TbUdv(E)* 19 p.36.

(6) Cf *Dh(P)* 241; *PDh* 157; *DhAv(C)* 3 p.596c.

(7) Cf *Dh(P)* 242; *PDh* 158; *DhAv(C)* 3 p.596c.

(8) Cf *Dh(P)* 243; *PDh* 159; *DhAv(C)* 3 p.596c.

(9) Cf *Dh(P)* 244; *PDh* 164; *Udv(Sk)* XXVII 3; *Dh(Gr)* 221; *Udv(C1)* 3 p.736b; *Udv(C2)* 3 p.791b; *TbUdv* XXVII 2; *TbUdv(E)* 3 p.105. Levi (*op. cit.* p.291) remarks that 'with a long beak' in *a* appears to suppose an original *daṃśinā* where *Dh(P)* has *dhaṃśinā*, understood in *DhA* as from *dhaṃś-* (*dhvaṃś-*) 'to destroy'.

(10) Cf *Dh(P)* 245; *PDh* 165; *Udv(Sk)* XXVII 4; *Jm* XVI 3; *Dh(Gr)* 222; *Udv(C1)* 4 p.736c; *Udv(C2)* 4 p.791b; *TbUdv* XXVII 3; *TbUdv(E)* 4 p.105. Levi (*op. cit.* p.291), however seems to have deciphered *a* and *b* quite differently.

(11) Cf *Dh(P)* 246. This and the next three verses are found only in our work and in the Pali.

(12) This verse is continued from the previous one. Cf *Dh(P)* 247.

(13) Cf *Dh(P)* 248.

(14) Our text has 會 ('meet'). But we have preferred the variant 貪 ('to covet') in the other three versions; being supported by *Udv(C1)* 11 p.677: "... And covets others' food and clothing."

(15) Cf *Dh(P)* 249; *PDh* 327; *Udv(Sk)* X 12, X 13; *Udv(C1)* 11 p.677b; *Udv(C)* 14 p.782b; *TbUdv(E)* 12 p.38.

(16) Cf *Dh(P)* 250; *Dh(P)* 263; *PDh* 328 *Udv(Sk)* X 13, X 12; *Udv(C1)* 12 p.677b; *Udv(C2)* 15 p.782b; *TbUdv(E)* 13 p.39.

(17) Our text has 著垢 We follow the variant 著欲 ('desire')

(18) 漏 lit 'leakage'. We take it to correspond to *āsrava*.

(19) This seems to be the only version.

(20) This seems to be the only version. 自欺 in the third line could also mean 'self-deception'.

(21) Cf *Dh(P)* 251,202; *Udv(Sk)* XXIX 37, *YBŚ(C)* 19 p.383c; *TbUdv(E)* 37 p.122.

(22) We may suspect a textual corruption somewhere between the word *papañca (Dh(P)* 254), and *prapañca* (in *Udv(Sk)* XXIX 38) and *papañca* (which obviously must have been in the original for *Dh(C)* 26,18). Or one could perhaps take this as another indication that the original for *Dh(C)* was not *Dh(P)*.

(23) Cf *Dh(P)* 254; *Udv(Sk)* XXIX 38; *Udv(C2)* 34 p.793c; *MVŚ* 75 p.388c; *Old MVŚ* 39 p.291b; *YBŚ(C)* 19 p.384a; *TbUdv(E)* 38 p.122.

(24) Cf *Dh(P)* 255; *Udv(C2)* 35 p.793c.

27 THE SPIRITUALLY COMMITTED[1]

The Chapter on the 'The spiritually committed' explains what moral principles are. In Dharma, moral virtues are valued, and there is no place for greed.

(1) He who is committed to the spiritual path[2]
Does not compete for profits.
Regarding the profitable and the unprofitable,
He is desireless and undeluded[3].

(2) He who is ever kind and ready to learn,
Who courses with a righteous mind
Embracing the precious [Dharma] at heart, wise;
Is indeed one cultivating the path[4].

(3) One becomes a wise one
Not necessarily by arguing much.
He who is secure and fearless
And guards his goodness, is indeed wise[5].

(4) One is an upholder of the Dharma
Not simply by speaking much.
He who, though not having heard much
Puts the Dharma into practice himself
And who forgets not the Teaching[6]
May be called a Dharma upholder[7].

(5) One becomes an elder
Not simply by being old,
With ripened body and grey hairs.
Such a person [can] be just a fool[8].

(6) He in whom are truth, Dharma,
Restraint and kindness;
Who is wise[9] and pure,
Is indeed an Elder[10].

(7) One becomes graceful[11]
Not by having flower-like complexion[12]
While being miserly, jealous and deceitful,
And acting contrary to his words[13].

(8) He who can renounce evil
Having cut it off by its root,
Who is wise and hatred-free
Is said to be graceful[14].

(9) One becomes a *śramaṇa*
Not merely by shaving one's head
while still telling lies and coveting,
Full of desires like the ordinary people[15].

(10) He who can stop doing evil
Who generously propagates the Teaching
Who stills his mind and thoughts
Is indeed a *śramaṇa*[16].

(11) One becomes a *bhikṣu*
Not merely by begging at times
While having evil acts and sexual indulgence
This is *bhikṣu* by name only[17].

(12) He who abandoning bad and good[18]
Being pure, leads the spiritual life
Who is wise and destroys evil,
Is indeed a *bhikṣu*[19].

(13) One becomes a sage
Not by [mere] silence,
Having impure intentions within
And pretending externally[20].

(14) He whose mind attaches to naught,
Who courses contentedly within
Having attained quiescence here and beyond
Is indeed a sage[21].

(15) One is said to be spiritually advanced[22]
Not [simply] by saving one life
He who strives for universal salvation,
Harmless, is indeed spiritually advanced[23].

(16) Do not boast of your observances,
[Or that] "My actions are mostly truthful"[24].

[Or that] "I have attained mental concentration
By resorting to solitude."[25]

(17) Be determined to seek happiness;
Don't learn from the ordinary worldings.
So long as your corruptions are not extinct
You will not be liberated[26].

Notes

(1) Cf 奉持法者 'One who upholds the Dharma' (in stanza #4 below) - hence one committed to the Dharma, the spiritual Path. Also cf. 守道不忘 (*loc. cit.*) *yo dhammaṃ nappamajjati* (*Dh(P)* 259).

(2) 經道 — lit ' The Path of the *sūtras*'.

(3) Cf *Dh(P)* 256. In this chapter this and verses # 2,3,13, 14,15 are found only in *Dh(C)* (also included in *DhAv(C)*).

(4) Cf *Dh(P)* 257; *DhAv(C)* 3 p.597a.

(5) Cf *Dh(P)* 258; *Dhv(C)* 3 p.597a.

(6) 守道 lit 'keeping to the Way (≈ dhamma in *Dh(P)* 259)'. See also n.1 above. We have followed the variant reading 忘 instead of 忌 as *appamāda* is often understood in Buddhism as 'mindfulness'. But 忘 may also be a corruption of 怠 - negligence, which certainly agrees well with *pamāda* .

(7) Cf *Dh(P)* 259; *Udv(Sk)* IV 21; *Dh(Gr)* 114; *DhAv(C)* 3 p.597b; *Udv(C1)* 21 p.643; *Udv(C2)* 20 p.779b; *TbUdv(E)* 18 p.18, 17 p.17.

(8) Cf *Dh(P)* 260; *Udv(Sk)* XI II; *Dh(Gr)* 182; *Kalp* 138; *Kalp(C)* 261b; *Mbh* iii 1063, xi 12, xii 323, 324; *Manu* 156; *DhAv(C)* 3 p.597a; *Udv(C1)* 11 p.680; *Udv(C2)* 11 p.782; *EĀ* p.659c 22; *MPPŚ* p.224b 20; *TbUdv(E)* 11 p.41.

(9) Our text has 明遠 We follow the variant reading 明達 .

(10) Cf *Dh(P)* 261; *PDh* 289; *Dh(Gr)* 185; *Udv(Sk)* X 7; *DhAv(C)* 3 597a; *Udv(C1)* 12 p.680a; *Udv(C2)* 12 p.782c; *EĀ* p.659c 22; *TbUdv(E)* 12 p.41.

(11) We have followed the variant reading 端正 (cf *sādhurūpa*) instead of 端政

(12) One suspects a textual corruption somewhere between * *varṇa puṣpa* (色如花), *varṇapuṣkala, varṇapuṣkalarṇa vaṇṇa-pokkhara, etc.*

(13) Cf *Dh* 262; *PDh* 288; *Udv(Sk)* XXIX 10; *Dh(Gr)* 186; *DhAv(C)* 3 p.597a; *Udv(C1)* 9 p.748bf; *Udv(C2)* 10 p.793a; *TbUdv(E)* 8 p.118.

(14) Cf *Dh(P)* 263; *PDh* 289; *Dh(Gr)* 187; *DhAv(C)* 3 p.597a; *Udv(C1)* 10 p.748c; *Udv(C2)* 9 p.793a; *TbUdv(E)* 9 p.118.

(15) Cf *Dh(P)* 264; *PDh* 235; *Udv(Sk)* XI 13; *Dh(Gr)* 188; *DhAv(C)* 3 p.597a; *Udv(C1)* 13 p.680b; *Udv(C2)* 13 p.782c; *TbUdv(E)* 13, 14, 15 p.41.

(16) Cf *Dh(P)* 265; *PDh* 236; *Udv(Sk)* XI 14, XXXIII 8; *Dh(Gr)* 189; *Udv(C1)* 14 p.680c; *Udv(C2)* 16 p.783a; *TbUdv(E)* 15 p.42.

(17) Cf *Dh(P)* 266; *Udv(Sk)* XXXII 18; *Mvu* iii 422, *Dh(Gr)* 67; *DhAv(C)* 3 p.597b; *SA* 97 p.27a; *SĀ(var)* p.263; *T28* p.803b; *TbUdv(E)* .

(18) The *Udv(C1)* verse whose *a* and *b* are identical with those of *Dh(C)* , comments as follows:
"Birth among devas and men - this is *puṇya* . Entering into the hells and the animal realm - this is *pāpa* . He is already cut off[from *saṃsāra*] and will not be born any more. He has exhausted its source and does not cultivate for future existences. Thus, he is said to be "one who has abandoned bad and good."

Cf *Dh(P)* 267; *Dh(Gr)* 68; *Udv(Sk)* XXXII 19, XI 12; *Mvu* iii 422; *DhAv(C)* 3 p 597b; *Udv(C1)* 12 p.680a; *SĀ* 97 p.27a; *SĀ(var)* 263p.466b; I 28 10 p.803b; *MPPŚ* 22 p.224b; *TbUdv(E)* 21 p.146. *Kalp gāthā* 3 (*vide* Tomomatsu E *loc. cit.* , pp283ff);Also cf. *Kalp(C)* p.261b.

In *a*, we haved followed the order "bad and good" as it stands, though *Dh(P)* has ' *puññañ ca pāpañca* '. The *Dh(C)* order may or may not be significant. But *c* differs significantly from *Dh(P)* 267c. See *infra* , INTRODUCTION 4.2

(19) Cf *PDh* 268; *MNd* 58, 336; *CNd* 84; *DhAv(C)* 3 p.97b.

(20) Cf *PDh* 269; *MNd* 58, 336; *CNd* 84; *DhAv(C)* 3 p.597b.

(21) 有道

(22) *Dh(P)* 270; *DhAv(C)* 3 p.597b.

(23) 多誠 Would this suggest that the original could have been something akin to the form *bāhusaccena*, like in *Dh(P)* 271; and not in the Skt form *bāhuśrutya* (cf *Udv(Sk)* XXXII 31) which could not have been missed ?

(24) Cf *DhP* 271; *PDh* 271; *Udv(Sk)* XXXII 31; *Mvu* iii 422; *Dh(Gr)* 65; *Udv(C1)* 23 p.767a; *Udv(C2)* 22 p.797a; *TbUdv(E)* 36 p.148.

(25) Cf *Dh(P)* 272; *PDh* 272; *Udv(Sk)* XXXII 32; *Mvu* iii 422; *Dh(Gr)* 66; *Udv(C1)* 23-24 p.767a *Udv(C2)* 22-23 p.797a; *TbUdv(E)* 36 p.148. *Udv(C1)* (*loc.cit.*) comments on a very similar verse as follows:
"A practitioner resorts not only to vigour, patience, one-mindedness and understanding, for the sake of liberation. Nor does he [only] rely on intellectual knowledge derived from having heard much, in order to comprehend the internal and external dharmas, and thereby attain the unconditioned. He must [first] attain the worldly mental concentration and thereafter proceed to the subtle ultimate. Or, he should meet with spiritual friends in remote secluded countryside, to discuss the proper path, and not the wrong path. O *bhikṣus*! This practice is one pertaining to the *anāsrava* dharmas. Therefore those who have put an end to suffering are all the *arahats* who have destroyed the *āsrava*. The *śroṭapanna*, *sakṛdāgamī* and *anāgamī* still have their suffering."

28 THE PATH

The purpose of this chapter on 'The Path' is to explain in essential the way to emancipation, which is the most wonderful.

(1) The best of paths is the eight-fold right [path]
The Four-Truths are the track of Dharma[1]
The best of practices is the giving up of lust.
The giving of lamps[2] ensures the obtaining of eyes[3]

(2) This is the Path, there is no more fear;[4]
When views are purified, one will transcend existence,
This [Path] can crush Mara's army;
Walk on with effort to end suffering[5]

(3) I have already opened up the Right Path,
To fully display the unique splendour.
Having heard it you must train yourself;
Treading it leads to release from the evil bonds[6]

(4) Phenomenal existence[7] is impermanent and unsatisfactory;
He who sees this is a wise one.
If one wishes to be freed from unsatisfactoriness,
Tread the Path, and it will all be removed[8]

(5) Phenomenal existence[7] is impermanent and empty.
He who sees this is a wise one.
One wishing to be freed from unsatisfactoriness,
Has only to tread the Path with deligence[9]

(6) One should get up when it's time[10] to do so
Don't be like the fools drowned in deep water,
Who assemble with the lazy[11] and indifferent,[12]
And feel too tired to advance on the Path[13]

(7) Mindfulness of that to be mindful of is right,
Mindfulness of that not to be mindful of is wrong.
Be wise and don't give rise to wrong [thoughts]
Thoughts being rectified, the Goal will be reached[14]

(8) Cautious in speech and watchful of the mind,
And doing no bodily act which is unskillful

- He who thus removes the threefold [unskillful] deeds
The Buddha declares, has achieved the Goal[15]

(9) If the tree is cut without being uprooted;
The root still remaining, it will grow again.
Remove the root, then there will be no tree,
And the *bhikṣu* will gain Nirvāna[16]

(10) So long as one cannot cut down the trees;
There being mutual attachment between relations,[17]
One binds oneself with the greedy mind
Like a calf after [the mother's] milk[18]

(11) He who can cut off the root of craving[19]
[The root of] the endless cycle of rebirths,[20]
Is said to be near the Way[21]
And will soon attain Nirvāna[22]

(12) Lust results in ageing;
Hatred results in sickness;
Delusion results in death;
The three removed, one will reach the Goal.[23]

(13) Released at the beginning, released at the end,
Released in the middle-one crosses to the other [shore]
All thoughts having been extinguished,
There will be no more old-age and death[24]

(14) To one entangled with wife and sons,
Not contemplating on the ill [nature of] dharmas,
Death will come abruptly,
Like the rapid flow of flood water[25]

(15) Neither father nor son can save,
What hope then from other kinsmen?
To lean for support from kinsmen at life's end,
Is like a blind relying on a lamp[26].

(16) The wise who understands this meaning,
Should put into practice the *sūtra* and *vinaya*[27],
Practising diligently to transcend the world,
And unsatisfactoriness will be completely removed.[28]

(17) Get far away from the deep-water
Like the wind banishing the clouds
All conceptions having ceased;
It is said to be the vision of wisdom[29]

(18) Wisdom is the world's foremost;
[With it] one contentedly delights in the unconditioned,
And knows[30] the true teachings,
Bringing an end to birth and death[31]

(19) He who knows the conditioning to be empty,
- This is seeing with wisdom -
Becomes disgusted with worldly unsatisfactoriness;
And from this Path [unsatisfactoriness] is removed[32]

(20) He who knows the conditioning to be unsatisfactory
- This is seeing with wisdom -
Becomes disgusted with worldly unsatisfactoriness;
And from this Path [unsatisfactoriness] is removed.[33]

(21) He who knows the conditioning to be non-self
- This is seeing with wisdom —
Becomes disgusted with worldly unsatisfactoriness
And from this Path [unsatisfactoriness] is removed[34]

(22) I expound to you the Dharma,
Having [myself once] been shot with the arrows of craving[35]
You should endeavour yourself
And accept the Tathāgata's words[36]

(23) I am one who have completely destroyed [the defilement]
And ended the coming and going - birth and death.
*It is for the liberation of not [just] one single being,
What has been expounded, the Path-eye.[37]

(24) Just as rivers flow into the sea,
*And the water in turn flows on to quickly fill up[38].
Therefore is [the Path] taught to the wise,
By which they can be led to taking the *amrta*.[39]

(25) The hitherto unheard of dharma-wheel
[The Buddha] turned, out of compassion for beings.

Those who devote themselves to Him
Salute Him, and transcend the triple existence.[40]

(26) Three thoughts[41] are to be cultivated; being skillful
Three also are to be removed;[42] being unskillful.
From thoughts, there arises actions;
These ceased, it is true abandonment[43]

(27) Three meditations can transform thoughts[44].
Give up attachment and practise the immeasurable.
Attaining these three, three dens are removed.[45]
To be freed from the fetters, be mindful[46]

(28) He who knows to restrain from evil with the precepts,
Contemplative and wise, delighting in mindfulness,
Has understood the arising and perishing of the world,
His thoughts having ceased, he is liberated from all.[47]

මුද්‍රණාලය
කැලණිය විශ්වවිද්‍යාලය (ශ්‍රී ලංකාව)
කැලණිය,

Notes

(1) 法跡 is clearly the translation for *dharmapada*.

(2) Corresponding to the *dipadānañ* in the Pali verse, the translator of *Dh(C* seems to have read or have had a reading before him, something of the form *dīpa-dānaṃ* (note that *Dh(C)* also has the variants *dvipadānaṃ anc dīpadānaṃ). PDh* 358 has *dupadānāṃ*. The first two lines of the verse in *Udv(C1)* (1 p.681b) are identical with those of ours. The 3rd and 4th lines read: "This Path is called the Unconditioned. By means of the lamp, the darkness of lust is destroyed". On the 4th line, its comm (p.681c) says; "There are also three kinds of lust (or attachment, *rāga*) for existence: for *kāma-bhava, rūpa-bhava* and *arūpa-bhava*. This lust binds the person firmly, produces scattered thoughts, and there is much affliction. By what can it be eradicated? Answer: The Noble Eight-fold Path, which eradicates it forever, so that it will arise no more. — Hence it says, 'By means of the lamp, the darkness of lust is destroyed'". We thus encounter here too the understanding of *dīpa* (and not *dipada/dīpada*) as lamp explained as the Eight-fold Path. The verse in *Udv(C2)* (4 p.783a) differs only in the 4th line which reads "This lamp of wisdom illuminates [and dispels] the darkness of ignorance", which suggests that here too *dīpa* has been understood as 'lamp'. However the idea of 'biped' occurs in another verse(#4) of *Udv(C1)*, which is even much closer to our verse, except for the last line, at least in content. It is in fact virtually identical with the Pali verse:

Of paths, the Eight-fold Right [Path] is wonderful.
Of truths, the Four-line [Truth] is best.
Of dharmas, passionlessness is best.
Of the bipeds, [the one with] clear sight. (*ibid*, p.682a).

As to the third line, the comm. (*ibid*, p.682b)
explains passionlessness as a synonym of *Nirvāṇa*, which is the supremely true dharma - hence the best amongst all the dharmas, *saṃskṛta* and *asaṃskṛta*.

The *TbUdv(E)* 4 p.43, also agrees in content with the Pali verse.

(3) Cf *Dh(P)* 273; *PDh* 358; *Udv(C1)* p.681b, 4 p.682a; *Udv(C2)* 4 p.783a; *TbUdv(E)* 4 p.43

(4) 無復畏 Comparing this with the parallel verses in *Dh(P), Udv(C1)* and *TbUdv(E)*, it seems possible that the last character here could be a manuscript mistake for 他 or 餘 or some such character corresponding to *añña*. If so, this line will agree completely with those of the parallel verses.

(5) Cf *Dh(P)* 274; *PDh* 360; *Udv(Sk)* XII 11*ab*; *Udv(C1)* 11 p.684, *Udv(C2)* 12 p.783b; *TbUdv(E)* 11 p.44

(6) Cf *Dh(P)*; 276; *Udv(Sk)* XII 9cd; *PDh* 359; *Udv(C1)* 9 p.683a, 10 p.683c; *Udv(C2)* 10 p.783b; *TbUdv(E)* 9,10 p.44.

(7) 生死 lit. (The cycle of) births and deaths.

(8) Cf *Dh(P)* 277; *PDh* 374; *Udv(Sk)* XII 5; *Udv(C1)* 5, p.682b; *Udv(C2)* 6 p.783; *TbUdv(E)* 5 p.43

(9) Cf *Dh(P)* 279 (?); *PDh* 374 (?); *Udv(Sk)* XII 7; *Udv(C1)* 7 p.682c; *Udv(C2)* 8 p.783a; *TbUdv(E)* 6,7 p.44

(10) 起時 possibly corresponds to *uṭṭhānakāla* in *Dh(P)* 280.

(11) We take 墮 (to fall) to be a manuscript mistake for 惰 (lazy), the two being homonyms.

(12) We follow the *Sheng* edn to read 無 instead of 與。無瞻 will then mean 'not looking afar', 'not caring for anything'.

(13) Cf the sense of *Dh(P)* 280; *PDh* 30; *Udv(C1)* 22 p.761; *Udv(C2)* 21 p.795c; *TbUdv(E)* 33 p.138.

(14) Cf *Dh(P)* 282; *PDh* 375; *Udv(Sk)* XXIX 40cd.

(15) Cf *Dh(P)* 281; *PDh* 278; *Udv(Sk)* VII 12; *Prāt* (Sarv, Mūlasarv); *EpInd* IV p.135; *Udv(C1)* 12 p.662c; *Udv(C2)* 14 p.781af; *EĀ* 12 p.604c; *T22* p.200a; *T22* p.214a; *T22* p.555c; *T22* p.565a; *T22* p.1022c, p.1030b; *T22* p.1040c; *T23* p.478c; *T23* p.488b; *Msarv(C)* 1 p.628a, 50 p.904c; *MsarbnV(C)* 20 p.1020a; *T24* p.507c; *T24* p.517b; *T24* 14 p.616b; *T24* p.659c; *TbUdv(E)* 11 p.30.

The first two lines correspond very closely to Pali - the second line word-for-word identical; even the Pali word-order is preserved quite against the usual Chinese syntax:
vācānurakkhī manasā susaṃvuto
kāyena ca *akusalaṃ na kayirā*;
護言守意念 身不善不行

(16) Cf *Dh(P)* 283; *PDh* 361; *Udv(Sk)* XVIII 3; *Dh(Gr)* 93; *Dh(C)* 32 p.571; *Udv(C1)* 3 p.708c; *Udv(C2)* 3 p.786a; *TbUdv(E)* 3 p.67.

This is an example where though the underlying idea -gaining Nirvāna by completely uprooting craving - is the same, the wordings are quite different apart from the common simile of cutting trees.

Mizuno (p.330) opines that this difference apparently results from the translator's failure to understand the Pali verse properly. Yet it is quite possible that the Indian original for this verse was different from *Dh(P)* 283. The mention of cutting down trees together with their roots is not necessarily due to any 'misunderstanding' on the part of the translator - the idea occurs also in the *Udv(Sk)* verse : *chitvā vanaṃ samūlaṃ tu*.

(17) Cf second line of *PDh* 362: .... narassa *ñātisu*

Also cf *narasya bandhusu* of *Udv(Sk)*. The Chinese version too all have the same idea of 'relative' or bondage (< *bandha* ?). It does seem that the original word in *Dh(C)* is different from that in *Dh(P)*.

(18) Cf *Dh(P)* 284; *PDh* 362; *Udv(Sk)* XVIII 4; *Dh(Gr)* 94; *Dh(C)* 33 p.571b; *Udv(C1)* 5 p.708cf; *Udv(C2)* 5 p.786a; *TbUdv(E)* 4 p.67.

(19) 意根 But considering the sense of *Dh(P)* 285 (cf *sinehaṃ*), we believe that 意 (mind) could be a mistake for 貪 (greed). The sense in the other parallel versions too supports this conjecture of ours.

(20) We have taken 彊 ('strong') to be a manuscript mistake for 疆 ('boundary').

(21) 道

(22) Cf *Dh(P)* 285; *PDh* 363; *Udv(Sk)* XVIII 5; *Dh(Gr)* 299; *Udv(C1)* 6 p.709a; *Udv(C20* 6 p.786a; *TbUdv(E)* 5 p.67.

(23) Goal: 道
There does not seem to be any parallel verse.

(24) The second line is obscure; the translation here is tentative. There does not seem to be any parallel verse. However, cf *Udv(Sk)* XXIX 57.

(25) In *b*, 營 taken here as the same as 縈 could correspond to *vyāsatta* (or *vyāsattamanasaṃ*) in the Pali verse. Cf *Dh(P)* 287; *PDh* 365; *Udv(Sk)* I 39; *Mbh* XII 169.17; *Dh(Gr)* 334; *Udv(C1)* 38 p.624a; *TbUdv(E)* 40 p.8.

Note that although thematically speaking, one could say that this verse and the next do not quite belong to this chapter on '*Magga*', they are so found in both the *Dh(C)* & *Dh(P)* (and *PDh*). In the *Udv(C1)* and *Udv(C2)*, they are found in the chapter on 'Impermanence'.

(26) Cf *Dh(P)* 288; *PDh* 366; *Udv(Sk)* I 40; *Dh(Gr)* 261; *Dh(C)* 1 p.576c (closer to the Pali); *DhAv(C)* 1 p.576c, 3 p.598a; *Udv(C1)* 20 p.617c, 41 p.625a; *Udv(C2)* 38 p.777c; *TbUdv(E)* 41 p.8.

The simile at the end of the Chinese stanza is not to be found in any other versions. *Mizuno* (p.331) opines that it was probably added by the translator. But it must not be forgotten that Jy Chien had agreed not to tamper with the literal translations. Nor can we imagine the line as a replacement of what the translator could not understand in the text (as Mizuno does quite frequently), when words like *tāṇāya* etc had apparently been well understood in the first line - even assuming, for argument's sake, with Mizuno that the original were *Dh(P)*.

(27) 經戒 usually corr. to '*sūtra*' and '*śīla*' (or *vinaya*) One could probably also read the term as "the precepts in the discourses".

(28) Cf *Dh(P)* 289; *Udv(Sk)* VI 15; (also *Udv(Sk)* X 8b; *Dh(Gr)* 175d); *PDh* 369 (considerably different from the Pali); *DhAv(C)* p.598a; *Udv(C1)* 16 p.657b

(29) Cf *Udv(C1)*, p.681c (identical, except for one word 慧 in the first and last lines, which however does not change the meaning); *TbUdv(E)* 2 p.43, *Udv(Sk)* XII 2

Udv(C1) commentary explains that 淵 ('deep pond', abyss) may refer to either 'deep water' or 'wind dust'; and then continues, "dust taints the human body .... causes dim vision, ... prevents one from far-sight, [so that] one does not discriminate between true and false. At one time, the *nāga* king, out of compassion for the delusion of the wordlings, wishing them to be freed from the various troubles, causes cool wind and shower which crush the dust and mist. And great brightness results. Thus it says 'Get far away from deep-water, Like the wind banishing the clouds'. The practitioner one-pointedly strives to extinguish the inner dust-conceptions. [Such] conceptions are of three kinds - craving, malice, and delusion .... which obstruct the wisdom-eye .... When one can control this mind, the various conceptions will not arise. Thus it says, 'all conceptions having ceased, it is said to be vision of wisdom'". Cf similar explanations in *ibid*, p.686b.

(30) Or: "He who knows to accept the true teaching,
Will put an end to births and deaths"

Udv(C1) (p.682a) reads 智 ('knowledge' or 'The Wise') instead of 知 ('know') as in our verse.

(31) Cf *Udv(C1)* p.682a; (identical, except one word in *d*, which however does not alter the meaning); *Udv(C2)*, p.783a; *TbUdv(E)* 3 p.43. Also cf *It* 41.2(see below); *Udv(Sk)* XII 3. *Udv(C1)* commentary (*loc. cit.*): " 'Wisdom is the world's foremost' - It is the supreme, the highest, the subtle, the wonderful ... By means of this wisdom light, the eighteen *dhātus*, the twelve *āyatanas*, and the five *skandhas* are illumined. Worldlings of the past, present and future are universally illumined by

this wisdom, as a result of which they gain much benefit and accomplish much. [With it] one contentedly delights in the unconditioned' - This means: Riding on this wisdom, one leaves birth and death far behind, and is able to analyse skillfully without any doubt; one also analyses the Four Truths without any doubt. 'And knows the true teachings, ending birth, old age and death' -The reason why we suffer is because there is birth. If there is no birth, whence comes suffering? Just as a target is shot at with many arrows; likewise, this body is tainted with many forms of suffering."

We have taken 無為 to refer to the *asaṃskṛta*, as suggested by the following parallel verse in *Udv(C2)* 9 p.783a (note however that in the older translations, and certainly in *Dh(C)*, it can also give the meaning of detachment):

Wisdom is the foremost for world-transcendence
[With it] one happily realizes the *asamskrta.*
He who knows the true teaching,
Will forever end birth, old-age and death.

It (*loc.cit*) gives: *paññā hi seṭṭhā lokasmiṃ, yāyaṃ nibbedha-gāminī, yāyaṃ sammā pajānāti, jāti-bhava-parikkhayaṃ* . For *a*, also cf. *Udv(Sk)* P.H. Ms (*Vide Willemen* n.5,p.53): *prajñā [hi] śresthā lo[ke].*

(32) References as for 4 above (also cf *Udv(Sk)* XII 7)

This and the following two verses (and perhaps also #22 comparable to #3) are, in content, repetitions of verses 4 and 5 above. They are however closer to the corr. Pali verses (277, 278, 279) than #4 and 5.

(33) Cf *Dh(P)* 278; *PDh* 373; *Udv(Sk)* XII 6; *Dh(Gr)* 107; *Udv(C1)* 6 p.682 bf; *Udv(C2)* 7 p.783a.

(34) Cf *Dh(P)* 279; *PDh* 374; *Udv(Sk)* X II 8; *ADV* p.319; *Dh(Gr)* 108; *Udv(C1)* 8 p.682c; *Udv(C2)* 9 p.783b; *MVŚ* 9 p.44c; *MVŚ(Old)* 5 p.33b; *TbUdv(E)* 8 p.44.

(35) In rendering this rather obscure second line, we have followed the first part of the commentary on it in *Udv(C1)* p.683b: "This means `I have first been awakened to it, then subsequently declare to others'. Just as a doctor would first study medicine [himself]. Having examined the root of the sickness without the slightest error, he would then prescribe the medicine. In the same way, [the Buddha] having first achieved the fruit of the Path and realized the complete exhaustion of [His] own fetters, then subsequently explains to others their sickness of fetters. Having analysed each individual case, He would then prescribe the spiritual medicine 道藥 , so that they can forever be freed from obstruction to vision".(The *DhA* explanation on *Dh(P)* 275*d* similarly stresses that the Buddha teaches the Path from His own experience).

But immediately after this, the next sentance says, 'With supremely sharp arrows, [He] shoots at their fetters' (*loc cit*) — This is an instance of the problem of textual confusion in *Udv(C1).*

Udv(C1) in fact contains another parallel verse (p.683c) which differs only in the second line, which reads,

'[For the] removal of the hard thorns of craving"'
Udv(C2) 9 P.783b) similarily contains two parallel verses corresponding to the two in *Udv(C1)* (*loc cit*)

(36) Cf *Dh(P)* 275; *PDh* 359, 360; *Udv(Sk)* XII 9 ; *Udv(C1)* p.683a, p.683c; *Udv(C2)* p.783b (c verses); *T2* 4 p.539c; *TbUdv(E)* 9, 10 p.44

(37) No parallel verse found so far. However, cf *Udv(Sk)* XII 14.

(38) This line is obscure. *Ming* gives 翻 in place of 潘 .

(39) Cf *Udv(C1)* 685a; *Udv(Sk)* XII 15; *Udv(C2)* 16, p.783b; *TbUdv(E)* 14,p.45.

The stanza in *Udv(C1)* gives the following variants: In *b* - 翻 instead of 潘 , 羨 instead of 漾 ; in *c* - 道 instead of 者 . It comments as follows:

On *a* - "... The Ganga River is attended on by the Brahmins as the teacher. The herectics say among themselves that if a practitioner stays a 100 *yojanas* away from the Ganga and utters thrice the name of Ganga - 'Ganga! Ganga! Ganga!' -inspite of his being a 100 *yojana* s away from , all his evil will be removed, like a snake shedding its skin. All the Ganga water returns to the sea pure and unsullied."

On *b* - "... It flows on until it reaches the sea, day and night unceasingly. From the sea, again it flows back ... eventually returning to its source; flowing on day and night incessantly, one round after another. Neither does the sea get filled up nor does the flow cease."

On *d* - " It leads to the realm of *Nirvāṇa* wherin to seek the *amṛta.* Just as all the rivers and streams are said to be the sea, all accomplishing the work of the sea. Likewise is this *ārya dharma-vinaya* ; [by it] the realm of *Nirvana* is gradually reached".

(40) Cf *Udv(Sk)* XII 16; *Udv(C1)*, p.685b (identical verse) *Udv(C2)* p.783b; *TbUdv(E)* 15 p.45. The commentary in *Udv(C1)* (*loc. cit.*) contains a *jātaka* story, similar to the Pali *Nigrodhamiga-jātaka* (*jātaka* No 12), explaining the origin of the name of *Vanarasi, Rṣipatana Mṛgadaya.* To-

wards the end of this commentary (p.686a) there is also the story as in the *Tittira-jātaka* (*jātaka* No 37) (cf also Mahīśāsaka *Vinaya* fas 17; *Dharmagupta vinaya* fas 50; *Mahāśāṃghika - Vinaya* fas 27 etc. - Vide *J.Tr.Tp* 10, p.282, n.2.)

(41) The *Udv(C1)* commentary here (p.686b) does not at all help us to understand this and the following lines. It simply says, "Thoughts are produced at any time - even when one is eating or resting. One should always think of the skillful(*kuśala*) and be endowed with the roots of all virtues ...." The latter part explains that 'ceased' in the verse refers to the ceasing of the dust-taint of the mind; and gives the same simile of the *nāga* showering to crush the wind-dust, as quoted above *supra*, n 29. This gives us a clue as to what the 'three thoughts' refer to: craving, malice and delusion - *akuśala*; and the opposites of the three - *kuśala*.

The commentary on the following verse (p.686b) also tells us that the Buddha, while still a bodhisattva "gave rise to three *akuśala* thoughts (三不善念) — craving, malice and harmfulness" (see below, n 44). This agrees with the Tibetan tradition which apparently explains the three skillful ones as 'renunciation, love and compassion', and the three unskillful ones as 'longing-desire, malice and unkindness' (Vide *TbUdv(E)* p.173, n 67).

(42) Comparing this line with the corresponding one in *Udv*(C1*)* (p.686a) and *Udv(C2)* (p.783b), we believe 難 is a manuscript mistake for 離 , and have translated accordingly.

(43) Cf *Udv(C1)* p.686a; *Udv(C2)* p.783b; *Udv(Sk)* XII 17, *TbUdv(E)* 16 p.45

(44) *Udv(C1)* (p.686b) has 'three contemplations' (三觀) in the first line, The commentary (*ibid*, p.686b - c) says: " 'Three contemplations effect the transformation of thoughts' ——At that time the Bhagavat told the *bhikṣus*, 'Formerly, before my attainment of Buddhahood, I gave rise to three *akuśala* thoughts : craving, malice and harmfulness .... Then the bodhisattva got disgusted with the two - [craving and malice, the combination of which produces harmfulness] - and sought to destroy the *akuṣala* thoughts. By the force of endurance, he subdued the enmity of Māra, abandoning scattered thoughts and not producing evil thoughts, and thus quickly attained the fruit of the Path". This would therefore suggest that the three meditations are those on craving, malice and harmfulness.

(45) We may get a hint on the meaning of this rather obscure line in the *Udv(C1)* commentary's explanations here of the four *dhyānas* in relation to thoughts (p.686c-687a): "[This means:] Abiding in the fourth *dhyāna*, one enters into *samādhi* of purity, and does not give rise to fetters of thought-attachment............ In the first *dhyāna*, there are internally unfixed thoughts - there are *vitarka* and *vicāra* ablaze like fire, burning the dharma body (法體). Externally, [when correspondingly] there are unfixed thoughts, one (?) is burnt by fire. In the second *dhyāna*, internally there are unfixed thoughts of *prīti vedanā* (we have followed the *Yuan* and *Ming* edn here) like water. Externally [when correspondingly] there are unfixed thoughts, one is crushed by water. In the third *dhyāna*, internally there are unfixed thoughts like wind, there being inhaling and exhaling. Externally, [when correspondingly] there are unfixed thoughts, one is stirred by wind. In the fourth *dhyāna*, internally there are no unfixed thoughts and it is not included by the external dharmas; one has [then] attained the protection of mindfulness, and got rid of the unfixed thoughts" - So, 'the three dens' could refer to the first three *dhyānas* where there are `unfixed thoughts'; and 'the earlier three' could mean the 'three meditations' (or 'contemplations') referred to in the first line, where all scattered thoughts and evil thoughts are completely ceased (see preceding note).

(46) Cf *Udv(C1)* p.686b; *Udv(C2)* p.783b; *Udv(Sk)* XII, 18; *TbUdv(E)* 17 p.45.
Also cf *Kalp(C)*(大莊嚴經論 270 c)
過去恒沙佛成就三達智 除滅於三障
一念觀三世

'The buddhas in the past, as numerous as the sands of River Ganga, achieved the Three Penetrative Wisdom, removed the Three Hindrances, and contemplated the Three Period of Time"

(47) Cf *TbUdv(E)* 18 a-d p.45; *Udv(Sk)* XII 19.

29 SPREADING EXTENSIVELY[1]

The chapter on 'Spreading extensively' explains that all good and evil, however small, will accumulate to become greater and greater. It consists of stanzas conducive to spiritual realization.

(1) Though the happiness in giving may be small
Its retribution is very great.
The wise one, from a small giving,
Sees in retribution, a great blessing[2].

(2) He who by causing hardship to others
Seeks to gain blessing
Misfortune will befall him,
Having himself befriended enemies widely[3].

(3) For one has done various things,
Including the improper ones,
And is sporty and heedless;
His corruptions increase day by day[4].

(4) He who vigorously practises meditation,
Who pursues the proper and gives up the improper,
Who cultivates himself and is mindful,
Is indeed one endowed with the right practice[5].

(5) For one who being intelligent,
Is moreover keen to learn;
[His knowledge] will gradually expand,
Like ghee when thrown into water[6].

(6) For one who being unintelligent,
Is moreover not keen to learn;
His knowledge will contract and get less,
Like curd when thrown into water[7].

(7) The names of the spiritual cultivators shine forth
Like snow on high mountains.
Those with no spirituality remain obscure
Like arrows shot at night[10].

(8) The disciples of the Buddha,
Are ever awake and self-aware.
Day and night they recollect the Buddha,
Reflect on the Dharma, and are mindful of the Sangha[11].

(9) The disciples of the Buddha
Are ever[12] awake and self-aware.
Day and night they think of meditating,
And delight in contemplation and one-mindedness[13].

(10) One should maintain mindfulness
And know the amount[14] to eat
One's sensual craving[15] is then reduced
And digestion being regulated, one lives long[16].

(11) Hard it is to undergo training and give up evil.
Hard too it is to live the household life.
Hard [also] is living and sharing with others.
Of all hardships, existence is the greatest[17].

(12) Hard it is for a *bhikṣu* to beg [for alms]
How then can you not spur yourself on?
With vigour, you'll obtain ease
And thereafter[18] you'll not covet others' [things][19].

(13) He who has faith[20] will be endowed with virtue;
From virtue, he will attain wealth;
From the same will he obtain a happy partner;
Wherever he goes, he receives offerings[21].

(14) He who sits alone, rests in one place[22],
Walks alone, unindolent,
And keeping to solitude rectifies the self;
Will delight in forest dwelling[23].

Notes

(1) This title, 廣衍 , is apparently a translation of *prakirṇaka/pakkiṇṇaka* 'miscellaneous'. In the preamble, one may discern the translator's (or editors') understanding of the Indian term: This chapter is supposed to explain how "all good and evil, however small, will accumulate to be greater and greater". This understanding, possibly derived from the import of the first stanza, appears also to be a literal one, of the term *pra* + √*kṛ*. 'Spreading extensively'; hence our rendering.

Beal (p.78) gives the title as 'Wide and Diffusive' (?).

(2) *Mizuno* (p.204) gives *Dh(P)* 290 as a parallel stanza for this. But the Pali stanza, if understood correctly by the Pali commentarial tradition, would find a very much closer parallel in *Dh(C)* 23.8.

However, one could perhaps also consider the meaning of the Pali stanza in the light of our Chinese stanza.

Cf *Dh(P)* 290; *PDh* 77; *Udv(Sk)* VI 30; *Dh(Gr)* 164; *Udv(C1)* 31 p.757; *Udv(C2)* 31 p.794c; *TbUdv(E)* 30 p.130.

(3) Cf *Dh(P)* 291; *PDh* 117; *Udv(Sk)* XXX 2; *Dh(Gr)* 179; *Udv(C1)* 2 p.753a; *Udv(C2)* p.794a; *TbUdv(E)* 2 p.126.

(4) Cf *Dh(P)* 292; *PDh* 266; *Udv(Sk)* IV 19; *Dh(Gr)* 339; *Udv(C1)* 19 p.642; *TbUdv(E)* 16 p.17.

For the Pali word *unnāḷa*, see Brough's (*op. cit.* p.279ff) lengthy discussion in which he rejects the explanation by the *PTSD* as *ud* + √*lal*. The third line of our stanza, however, would lend support to the explanation.

(5) Cf *Dh(P)* 293; *Udv(Sk)* IV 20; *Dh(Gr)* 340; *Udv(C1)* 20 p.642c; *TbUdv(E)* 17 p.17.

(6) No parallel stanza has yet been traced.

(7) No parallel stanza has yet been traced.

(8) 近道 - lit those 'Near the Way'. Cf Pali *santa*.

(9) 遠道 - lit those 'Far away from the Way'. cf Pali *asanta*.

(10) Cf *Dh(P)* 304; *Udv(Sk)* XXIX 19; *Udv(C1)* 19 p.750; *Udv(C2)* 18 p.793b; *MsarV(C)* 22 p.747a; *TbUdv(E)* 18 p.119.

(11) *Dh(P)* 296 (also cf *Dh(P)* 297-301) *Udv(Sk)* XV 12 (also cf XV 13-26); *Dh(Gr)* 100; *Dh(C)* 6.12 (p.561b); *DhAv(C)* p.581a; *Udv(C1)* 14 p.701b; *Udv(C2)* 14 p.784c; *TbUdv(E)* 12, 13, 14 p.57.

Beal (p.80) translates this last line as 'but difficult beyond comparison is the possession of worldly goods', and has missed the meaning of 有 (*bhava*) as samsaric existence.

(12) Our text has 當 ('should'). All the other versions read 常 (as in the previous verse) which we have followed.

(13) Cf *Dh(P)* 301 (cf *Dh(P)* 296-300), *PDh* 242; *Udv(Sk)* XV 25, 12-24, 26; *Dh(Gr)* 105 (cf also *Dh(Gr)* 100-104); *Udv(C1)* 19 p.702; *Udv(C2)* 19, 26 p.784c, p.785a; *TbUdv(E)* 22 p.58.

(14) We take 自 to be a misprint for 多.

(15) *DhAv(C)* p.598b has 從是痛用薄 "From this the use of feeling (痛 is a common old translation of *vedanā* - or is it pain, as the word also means that) is reduced.

(16) Cf *S* 3.2.3. (*Daṇapāka*); *SĀ* p.306c; *SĀ(var)* p.400a; *TbUdv(E)* 13 p.119.

(17) Cf *Dh(P)* 302; *Udv(Sk)* X 18; *Dh(Gr)* 262; *DhAv(C)* 3 p.599; *Udv(C1)* 8 p.679b; *Udv(C2)* 8 p.782c.

Dh(C) agrees with *Udv(Sk)* and *Dh(Gr)* in having 4 *pādas*, and without the mention of *addhagū*. Brough (*op. cit.* p.257) seems rather unusually kind to the Pali tradition here to remark that "it seems very probable that in this respect the Pali shows the older form." He also regards *bhavaḥ* in *Udv(Sk)* as resulting from a replacement of *siyā* by *bhave* (optative) or *bhava* (imperative). On the other hand, our stanza here too agrees with *Udv(Sk)*.

Udv(C1) (= *Udv(C2)* except for the last word 是 in *d*, which however could be a copyist mistake for 有) comments on this identical stanza as follows:
"A *bhikṣu* who, though having gone forth, is always attached at heart to worldliness; recalls his family matters and does not cultivate goodness. In the midst [of his monastic career], he becomes aware of the regret in his mind: 'why did I go forth to practise the *śramaṇa dharma*?' He is worried as a man who is confronted with death, [or like] a deer fleeing with fear. His thoughts being attached, he blunders much. His mind is like a monkey; his lack of mental concentration is just like this. He thinks only of form, sound, smell, taste, touch and mental objects, and transgresses the *vinaya*. Following this, he loses his spiritual aspiration, regressing to think of the family ties. Thus does he accumulate evil for himself, without attaining to eternal quiescence. Hence [*a* and *b*].

"Hard is living and sharing with others" - As is said in the sutra, the Buddha told the *bhikṣus*, "Hard is living abroad; hard is begging from the poor; hard is living and sharing with others. *Bhikṣus*! When you go to beg from a house, you should always remind yourselves not to be perturbed by the [householders]. Whatever you get - good or bad - do not quarrel (lit: do not give rise to [notions of] rights and wrongs). Hence [*c*].

"Of all hardships, existence is the greatest" - This refers to the coursing in the existences of hells, animals and hungry ghosts. The Buddha told the *bhikṣus*: 'The purpose for your going forth is to get rid of the triple existence, and not give rise to them. You have abandoned your family and completely given up your wives and daughters-in-law, solely in order to end existence, and because you do not wish for its arising. O *bhikṣus*! Ever since your accumulated existence (cf. *Upacitā bhavāḥ* of *Udv(Sk)*), you have traversed innumerable lives and gone through immeasurable suffering. Hence [*d*].'

(18) *DhAv(C)* p.599c has 終 ('never') instead of 後 as in our text.

(19) No parallel stanza has yet been traced. (Also included in *DhAv(C)* p.599b).

(20) On this, *Udv(C1)* p.674a comments: "Who is endowed with faith and virtues? They are the ā*ryas* - *śrotapanna* and *sakṛdāgamī*. The *pṛthagjanas*, having been endowed with them, may lose them again......."

(21) Cf *Dh(P)* 303; *PDh* 331; *Udv(Sk)* X 8, *Dh(Gr)* 323; *Dh(C)* 4.8 (p.560c); *DhAv(C)* p.599c; *Udv(C1)* 6 p.674a; *Udv(C2)* 8 p.782b; *TbUdv(E)* 8 p.38.

(22) 一處臥. This agrees with *TbUdv(E)* 2 p.84.

(23) Cf *Dh(P)* 305; *PDh* 313; *Udv(Sk)* XXIII 2; *Dh(Gr)* 259; *DhAv(C)* p.599c; *Udv(C1)* 2 p.722c; *Udv(C2)* 2 p.788b; *TbUdv(E)* 2 p.84.

30 THE HELLS

The chapter on 'The Hells' explains what happens in the hells: He who commits evil will experience evil retribution. His evil will drag him along, without letting go.

(1) The liar approaches hell,
[also] he who having done something says he hasn't.
Both these offenders here after will suffer alike,
Having dragged themselves there with such actions[1].

(2) Those who donning the robes;
commit evil, and are unrestrained;
Such base evil doers,
At death will fall into hells[2].

(3) If one, being immoral, accepts offerings,
Would he not be harming himself?
At death he will swallow red-hot iron balls,
And be burnt by flaring charcoals[3].

(4) Four things beset the heedless man
Who is fond of committing adultery:
[First] bad sleep, [second] demerit,
Third ill-repute, and fourth sensual indulgence[4].

(5) There being demerit, he will have bad rebirth.
The fearful [man] and fearful[5] [woman] enjoy but little.
The king imposes heavy punishment on them.
And at death they go to hell[6].

(6) Just as in the uprooting of wild grasses[7];
If not grabbed properly, they cut the hand.
In ethical training, if there be no proper restrain,
One is picked for hell through one's own making[8].

(7) In the ordinary man's faring[9], if there be slackness,
It cannot lead to the removal of hardship.
In the spiritual faring, if there be faults,
It will never yield great blessing[10].

(8) Always do what you ought to do,
Persevere and make your practice strong.
Separate yourself from the heretics;
Don't be influenced and tainted[11].

(9) If one does what ought not be done,
One will later be poisoned with depression.
If one does good one will always be well,
And wherever one is, one has no remorse[12].

(10) He who with regard to an evil deed,
Intends to do or has already done;
Cannot be freed from the ensuing suffering:
Evil retribution nearing, he finds no escape[13].

(11) He who gives false evidence to get bribes;
He who himself having behaved improperly,
Malign the good ones out of hatred;
He who treats the learned unjustly;
- Such people, bound by their evil,
Throw themselves into pits[14].

(12) Like a guarded border city;
Firm within and without.
So guard your own mind,
[Let] no evil thought[15] arises.
Lapses in action beget grief;
And will lead you to hell[16].

(13) Those unashamed of what is shameful,
And ashamed of what is not shameful;
- Such beings, holding false views,
Go to hell at death[17].

(14) Those unafraid of the fearful,
And afraid of what is not fearful;
- Such beings, disposed towards false views;
Go to hell at death[18].

(15) Those who don't shun what should be shunned,
And don't approach what should be approached;

- Such beings, addicted to false views,
Go to hell at death[19].

(16) Those who approach what should be approached,
And leave what should be left behind
- Such beings, always keeping to right views,
Go to good destinies at death[20]

Notes

(1) Cf *Dh(P)* 306; *PDh* 114; *Udv(Sk)* VIII 1; *Dh(Gr)* 269; *Udv(C1)* 1 p.663cf; *Udv(C2)* 1 p.781b; *T24* 7 p.878c; *TbUdv(E)* 1 p.31.

(2) Cf *Dh(P)* 307; *PDh* 113; *Udv(Sk)* XI 9; *DhAv(C)* p.604b; *Udv(C1)* 9 p.79b; *Udv(C2)* 9 p.782c; *SmP(C)* 12 p.755c; *T24* 7 p.878c; *TbUdv(E)* 9 p.41

(3) Cf *Dh(P)* 308; *PDh* 295; *Udv(Sk)* IX 2; *Dh(Gr)* 331; *Dh(C)* 19 p.571c (much closer to *Dh(P)* 308); *Udv(C1)* 2 p.668a; *Udv(C2)* 2 p.781c; *MĀ* 3 p.436c; *SĀ* 1075 p.280b; *T17* p.572a; *T15* p.792c; *MsarV(C)* 14 p.697a, 25 p.761a; *MsarbnV(C)* 11 p.966; *SmP(C)* 12 p.755c; *T24* 7 p.879a.

(4) Of all the versions extant, our *Dh(C)* is the only one which lists sensual indulgence as the fourth. All the other versions mention hell. *Udv(C2)* has hell as the first:

"Four things beset a heedless man
Who is fond of committing adultery:
First hell, second demerit,
Third ill-repute, fourth [bad] sleep."

It is interesting to note that while the verse in *Udv(C1)* is *verbatim* identical with that in *Dh(C)*; in the comm of the former, still 'hell' is mentioned as the fourth.

Cf *Dh(P)* 309; *PDh* 210; *Udv(Sk)* IV 14; *Dh(Gr)* 270; *Udv(C1)* 11 p.640b; *Udv(C2)* 13 p.779a; *TbUdv(E)* 13a-d p.17

(5) We follow the other edns to read 而 here instead of 惡. It is impossible to discern the sense of 'the man' and 'the woman' in the Chinese. We have here followed the Pali verse which specifies the gender clearly (*bhītassa* and *bhītāya*).

(6) Cf *Dh(P)* 310; *PDh* 211; *Udv(Sk)* IV 15; *Udv(C1)* 15 p.641a; *Udv(C2)* 14 p.779a; *TbUdv(E)* 13e-h p.17

(7) 菅 *Themeda forskali.*

(8) Cf *Dh(P)* 311; *Udv(Sk)* XI 4; *Dh(Gr)* 215; *Udv(C1)* 4 p.678c; *Udv(C2)* 4 p.782c; *DgV* 43 p.882c; *TbUdv(E)* 4 p.40.

(9) 人行 is contrasted with 梵行 (*brahmacarya*) in the third line.

(10) Cf *Dh(P)* 312; *Udv(Sk)* XI 3; *Dh(C)* 27 p.572b; *Udv(C1)* 31 p.678b 26 p.767a; *Udv(C2)* 2 p.782a, 25 p.797a; *TbUdv(E)* 3 p.40.

(11) Cf *Dh(P)* 313; *Udv(Sk)* XI 2; *Udv(C1)* 2 p.678b; *Udv(C2)* 24 p.797c.

(12) Cf *Dh(P)* 314 *PDh* 100, 101; *Udv(Sk)* XXI 41, 42; *Dh(Gr)* 337; *Udv(C1)* 31, 32 p.751bf; *Udv(C2)* 32, 33 p.793c; *TbUdv(E)* 42 p.123.

(13) No parallel verse has been traced yet. However, *TbUdv(E)* 28, 30, 32 p.115 have a rather similar sense. Also cf *Udv(Sk)* IX 4.

(14) We have followed *Sung, Yuan, Ming*, to read 賂 in *a*, and 枉 in *d*. Cf *Udv(C1)* p.669c (which has an identical verse. But the comm. therein is unhelpful - almost irrelevant); *Udv(C2)* p.781c. Also c.f. *Udv(Sk)* IX 7.

(15) 非法 (*adharma?*)

(16) Cf *Dh(P)* 315; *PDh* 234; *Udv(Sk)* V 16, 17; *Dh(Gr)* 131; *Udv(C1)* 13, 14 p.652bf; *Udv(C2)* 13, 14 p.780a.

(17) Cf *Dh(P)* 316; *PDh* 169; *Udv(Sk)* XVI 4; *Dh(Gr)* 273; *Udv(C1)* 4 p.702; *Udv(C2)* 4 p.785a; *TbUdv(E)* 4 p.60.

(18) Cf *Dh(P)* 317; *PDh* 169; *Udv(Sk)* XVI 4; *Dh(Gr)* 273; *Udv(C1)* 4 p.702; *Udv(C2)* 4 p.785a; *TbUdv(E)* 4 p.60.

(19) Cf *Dh(P)* 318; *PDh* 170.

(20) This verse finds a parallel only in *Dh(P)* 319.

31 THE ELEPHANT SIMILE

The chapter on 'The Elephant Simile' teaches men to rectify themselves. Those who do good will receive good; the retribution of their merits comes promptly

(1) I, like an elephant in battle
Unafraid of being struck by arrows,
Ever with sincere faith
Transform those without virtues.[1]

(2) Just as a properly trained elephant
Is fit for the king to ride on;
One who is trained is exalted among men
And fit to be believed in[2].

(3) Even those as properly tamed,
As the through-bred horses of Sinh,
And the best elephants;
Cannot excel a man who has tamed himself[3]

(4) Those [untrained men][4] cannot go
To places where men have not been
Only those who have subdued themselves
Can go to the place of the subdued[5]

(5) Like an elephant named *Dhanapālaka*,
Who is ferocious and hard to restrain;
Though chained and not given food
It still remains wild as a rutted elephant[6]

(6) Those immersed in evil actions,
Ever have themselves chained by greed;
Like the elephant which is unsatiable,
And thus repeatedly enter into the womb[7]

(7) Formerly , the mind has been drifting aimlessly,
And always going where it finds pleasure.
[Now, I][8] shall give it all up and subdue passions,
Like a mahout subduing an elephant with hooks[9]

(8) He who delights in the Path and is heedful[10],
Who can constantly protect his mind
Is one who lifts himself out of suffering;
Like an elephant getting out of a trap[11]

(9) If you get a capable companion
Who would move with you, and is firm in doing good;
You will defeat all the famous[12]
And remain mindful having attained your Goal[14].

(10) If you don't get a capable companion
Who would move with you and is firm in doing good;
Then dissociate from all, [like] a king his lands.
It's better to be alone without doing evil[16].

(11) It's better to move alone, doing good;
And not befriend the fools.
Be alone and do no evil,
Like a frightened elephant protecting itself[17].

(12) Happiness is to be born with wealth.
Happiness is to have gentle and agreeable friends.
Happiness is having merit at life's end.
Happiness is not committing any evil[18].

(13) Happiness is having a mother in the family.
Happiness too is having a father.
Happiness is the existence of *śramaṇas* in the world.
Happiness is the existence of the Way in the world[19].

(14) Happiness is practising virtue till old age.
Good is when one's faith is pure where it should be pure.
Wisdom delights oneself most.
The greatest is not doing evil[20].

(15) Just as a horse that is properly trained,
Goes according to the tamer's wish;
One endowed with faith, virtue, vigour,
Concentration and examination of dharmas,

(16) Who is established in knowledge and conduct[21],
Who has patience and mental stability,

Will get rid of all suffering,
In accordance with his wish[22].

(17) From this, one will go into concentration[23],
Like a horse having been tamed,
One is freed from anger and the corruptions,
And experiences the bliss of gods[24]

(18) He who is not heedless
Will thereby become more wakeful,
Like a nag compared to a fine horse:
He who gives up evil is the better[25].

Notes

(1) Cf *Dh(P)* 320; *PDh* 215; *Udv(Sk)* XXIX 21; *Dh(Gr)* 329; *DhAv(C)* p.600b *Arv(C)* p.177b; *Udv(C1)* 21 p.750b; *Udv(C2)* 20 p.793b; *TbUdv(E)* 20 p.20.

Beal (p.84) translates the second and third lines: "Without any fear of the middle arrow (the arrow wounding the middle part). By sincerity and truth I escape the unprincipled man (lawless man)". Here he misses the meaning of 中 which means not 'middle' here, but "(the arrow) striking the target". 不中 the opposite means "to miss the target". Also, the word 度 (sometimes 渡) a rather Buddhistic term, means *lit.* 'to cross over' (cf. *tārayati*), hence "to save", "to transform (by means of the Dharma)".

(2) Cf *Dh(P)* 321; *PDh* 90; *Udv(Sk)* XIX 6; *DhAv(C)* p.600b; *Udv(C1)* 5 p.712; *Udv(C2)* 6 p.786c; *DĀ* 1 p.10a; *MPPŚ* 35 p.366a; *TbUdv(E)* 6 p.72.

Beal (p.84) in the 4th line, translates 受 as 'endure', having most probably read the Pali (*titikkhati*) into the Chinese. 受 standing alone, means 'to receive', 'to accept', 'to experience'. Or it may simply indicate a passive sense of the verb which it precedes.

(3) Cf *Dh(P)* 322; *PDh* 91; *Udv(Sk)* XIX 7; *Dh(Gr)* 341; *TbUdv(E)* 7 - 10.

(4) Cf *PDh* 92: *Na hi tehi jānajāteḥ......Dh(P)* and *Udv(Sk)* however speaks of '*yāna*'.

(5) Cf *Dh(P)* 323; *PDh* 92; *Udv(Sk)* XIX 8; *Dh(Gr)* 342; *DhAv(C)* p.600c; *Udv(C1)* 7 p.712b, 8 p.786c.

(6) Or, can 逸 be a misprint for 憶 , a homonym meaning 'to recall' (as the corresponding Pali *sumarati*)? If so, we may render the last line as: 'It is still violent, recalling the elephant [forest]' (or, 'recalling the [other] elephants'). This (also included in *DhAv(C)* p.600c) has a parallel only in *Dh(P)* 324. The phrase 暴逸象 however, occurs in the 4th line of *Udv(C1)* 5 p.759a, corresponding to *hatthippabhinnam viya* of *Dh(P)* 326) and its comm. on 如御暴逸象 says: "Like taming a wild elephant, not allowing it to be indulgent."

(7) Cf. *Dh(P)* 325; *Udv(Sk)* XXIX 13; *Udv(C1)* 13 p.749a; *Udv(C2)* 13 p.793a; *TbUdv(E)* 12 p. 118.

As far as the Chinese version is concerned, one could possibly link this verse to the preceding one which speaks of an elephant in chain, but never getting tamed enough to forsake its greed for the (pleasure of the) elephant-forest.

(8) Following *Udv(C1)* 5 p.759a, and *Dh(P)* 326.

(9) Cf *Dh(P)* 326; *Udv(Sk)* XXXI 5; *DhAv(C)* p.600c; *Udv(C1)* 5 p.759a; *Udv(C2)* 5 p.795b; *TbUdv(E)* 5 p.134.

(10) 不放逸 is a fairly standardized Chinese translation for *apramāda*. *Beal* (p.85) misses this and renders the phrase as "...... not to let it escape".

(11) Cf *Dh(P)* 327; *Udv(Sk)* IV 27; *Dh(Gr)* 132; *DhAv(C)* p.600c; *Udv(C1)* 27 p.645c; *Udv(C2)* 26 p.779b; *TbUdv(E)* 24 p.18.

(12) 諸所聞 - literally can also mean: 'all that are heard' or 'all the hearing'. The original would appear to have been something of the form *pari-sru.* Cf *Udv(Sk)* XIV 13: *abhibhūya sarvāṇi parisravāṇi*; and *PDh* 9: *adhibhūya sabbāni pariśra(yāṇi).* Edgerton includes *parisrava* in his *BHSD* (p.332), with the following comment:

"*parisrava*, m. or nt. (Asokan id.), seems used in the sense of *pariśraya* = Pali parissaya, *difficulty*, *trouble*, perh. by folk-etym. confusion with *Skt. parisrava* ...".

(13) This suggests that the original here had (or was understood to have) a verb, probably from √*āp*, and possibly in *pr. p.* form.

The parallel verse in *MĀ* is as follows:

"If you get one who would definitely be your companion,
A wise one, to do good together;
Give up the mind originally attached to (cf *āptamana*)
And joyfully follow him always".

(14) Cf *Dh(P)* 328; *PDh* 9; *Udv(Sk)* XIV 13; *Gil* III ii 325; *Udv(C1)* 9 p.697a; *Udv(C2)* 11 p.784b; *MĀ* 17 p.535c; *DgV* 43 p.882c; *TbUdv(E)* 10 p.54. The second line may be taken to correspond to either *Dh(P)* (*sādhu-vihāri dhīram*) or *PDh* (*sādhu-vihāra-dhīraṃ*) Willemen (*op. cit.* p.64 n 11) thinks that here *Udv(C1)* gives a 'new translation'. But the original for *Udv(C1)* here is more likely to be different from *Dh(P).*

(15) Our text has 惡 ('evil') which is obviously a mistake; probably of the copyist.

(16) Cf *Dh(P)* 329; *PDh* 10; *Udv(Sk)* XIV 14; *Gil* III 325; *DhAv(C)* p.577cf; *Udv(C1)* 10 p.697a; *Udv(C2)* 12 p.784b; *MĀ* 17 p.535c; *DgV* 43 p.882c; *TbUdv(E)* 11 p.54.

(17) Cf *Dh(P)* 330; *PDh* 11; *Udv(Sk)* XIV 16; *Gil* III ii 185; *Dh(C)* 14 p.559c; *DhAv(C)* p.578a; *Udv(C1)* 13 p.698a; *Udv(C2)* 14 p.784b; *MĀ* 17 p.535c;

DgV 43 p.882c; *TbUdv(E)* 13 p.54.

(18) Cf *Dh(P)* 331; *PDh* 65; *Udv(Sk)* XXX 34; *Udv(C1)* 35 p.757b; *Udv(C2)* 35 p.795a; *TbUdv(E)* 34 p.130.

(19) Cf *Dh(P)* 332; *PDh* 66; *Udv(Sk)* XXX 21; *Udv(C1)* 22 p.755f; *Udv(C2)* 22 p.794c; *TbUdv(E)* 21 p.129.

(20) Cf *Dh(P)* 333; *PDh* 67; *Udv(SK)* XXX 20; *Udv(C1)* 21 p.755b; *Udv(C2)* 21 p.794c; *T4* p.150a; *TbUdv(E)* 20 p.129.

It is noteworthy that after this verse corresponding to the last of *Dh(P) Nāgavagga,* there follow four more verses all with one character less in each line. All these additional verses are found (except one line) - and for the most part *verbatim* identical - under the chapter on "Horse Simile" in *Udv(C1)* p.711b-c.

(21) In spite of the fact that the number of verses in this chapter is mentioned as 18 in the text, we have grouped this and the next three lines together under verse 15; as they appear to be inseparable in sense from the preceding four lines. In *Udv(C1)* (p.711b) too, lines #1, 2, 3, 4, 6, 7 appear as a single verse.

(22) Cf *Dh(P)* 114; *PDh* 329; *Udv(Sk)* XIX 1; *Dh(C)* 12 p.565b; *Udv(C1)* 1 p.711b; *Udv(C2)* 1 p.786c; *TbUdv(E)* 1,2 p.71.

(23) Cf *Dh(P) samathangatāni*. There is also the variant 住 ('to abide'), being supported by *Udv(C1)* (p.711 b-c) which has an identical verse. The comm on this (*loc. cit.*) says: " 'From this one abides in concentration' - The practitioner of meditation having restrained his senses and made his thoughts unscattered, has no extraneous thoughts. Nor do the thoughts in his mind run around [like a galloping horse]".

(24) Cf *Dh(P)* 94; *PDh* 89; *Dh(C)* 5 p.564b; *T17* p.732b; *MPPŚ* 3 p.81b; *Udv(Sk)* XIX 3; *Udv(C1)* 2 p.711b; *Udv(C2)* 3 p.786c; *TbUdv(E)* 3 p.71.

(25) Cf *Dh(P)* 29; *PDh* 18; *Udv(Sk)* XIX 4; *Dh(Gr)* 118; *Dh(C)* 9 p.562c *Udv(C1)* 3 p.711c; *Udv(C2)* 4 p.786c; *MVŚ* 93 p.482c; *Old MVŚ* 47 p.355b; *TbUdv(E)* 4 p.71.

32 CRAVING

The chapter on 'Craving' deals with the lowly sexual indulgence and passionate love, as a result of which the worldly people incur much harm for themselves.

(1) If one's mind is set on sexual activities,
One's craving increases, like [a creeper's] branches
Spreading and growing ever more luxuriantly;
And the mind keeps leaping, like a monkey greedy for fruits[1].

(2) One who for the sake of lust endures sorrow,
Who owing to craving is attached to the world;
His sorrow increases day and night,
Growing and spreading like a vine[2].

(3) Men are deluded because of passionate love;
They are unable to give up passions.
Thus do sorrow and passionate love increase,
Like flowing water filling up a pond[3].

(4) That there are sorrow, grief,
And suffering in the world, of not [just] one kind,
Is due to none but craving.
Craving ceasing, there is no sorrow[4].

(5) One's own mind being at peace, craving[5] is abandoned,
Without craving, where is the world?
Not grieving, nor seeking with defilement.
Nor craving; whence is the world[6]?

(6) Some grieve because at the time of death.
They want many kinsfolks to gather.
Traversing a long journey of sorrow;
They crave and suffer, always falling into distress[8].

(7) One devoted to the spiritual life
Must not befriend craving.
First cut off the root of craving,
So that it can no more take root.
Don't be like cutting reeds;
Lest craving would arise again[9].

(8) Like a tree with deep and firm root,
Though cut down grows yet again;
Craving thoughts not completely removed,
One should expect further suffering[10].

(9) Like a monkey, having left behind the trees,
Returns to the trees having been freed[11];
Even so do people in the world,
Get out of hells only to return to hells[12].

(10) Greedy thoughts constitute an incessant flow,
Which habitually joins force with conceit.
When one's thoughts are inclined to lust,
One conceals oneself, and sees nothing[13].

(11) All thoughts flow and spread;
The craving-fetter is like a rattan creeper.
The wise alone can discern with discrimination,
And cut off the source of[craving] thoughts[14].

(12) Nourished by craving,
One's thoughts grow and spread.
Craving is deep and fathomless,
Adding strength to old-age and death[15].

(13) The tributaries[16] produced are incessant,
Feeding on craving alone.
To nourish enemies and multiply graves,
The fools are ever restlessly striving[17].

(14) Though in prison, there are hooks and chains,
The wise do not regard them as strong;
The fools seeing their wives, sons and daughters-in-law[18]
Become attached—this craving is indeed strong[19].

(15) The wise say that craving is a prison,
Deep, strong, and difficult to escape.
Therefore should it be cut and abandoned;
Not bothered[20] with desire, one is happy[21].

(16) At the sight of a female, he is tempted,

Not meditating on impermanence.
The fool thinks [of her] as beautiful
- How does he know its unreality[22]?

(17) [The fool] envelopes himself with sexual pleasure,
Like the silkworms making their cocoons.
The wise can give it up,
And not being bothered by it, end all sufferings[23].

(18) One whose mind is bent on heedlessness,
Views sexual indulgence as being pure;
His thoughts of passionate love being intensified,
He thus creates a prison[24].

(19) He whose thoughts cease in sexual craving,
Is ever mindful of craving as impure.
Thus does he leave the prison of evil,
And end the problem of old age and death[25].

(20) [The fool] entangles himself with craving's net,
And gets himself covered up by lust's lust.
Being self-indulgent, he is imprisoned;
Like a fish entering a trap[26].

(21) Old-age and death await their chance
Like calves wanting their mother's milk.
Craving abandoned and lust's tracks obliterated,
[The wise] leaves the net disentangled[27].

(22) He who has completed the Way, freed from prison,
Understanding all from one [end] to the other[28];
Has transcended the practice of extremity.
Such a man is a great wise one[29].

(23) Don't be close to those remote from the Dharma,
Don't be stained[30] by lust either.
He who has not cut off the three times,
Will fall again into practice of extremity[31].

(24) If one is awakened to [the true nature of] all dharmas,
One will then not be attached to the dharmas;

Having been freed from all thoughts of lust,
One is said to have mastered the sages' thoughts[32].

(25) Of all gifts, the gift of Buddha's discourses[33] excels.
Of all flavours, the flavour of Truth[34] excels.
Of all bliss, the bliss of Dharma excels.
The exhaustion of lust excels all sufferings[35].

(26) The fool binds himself with greed,
And seeks not to cross over to the other shore.
Owing to greed for wealth and lust[36],
He kills[37] others as well as himself[38].

(27) The craving mind is the field;
Lust, hatred and delusion are the seeds.
Thus giving to those having transcended the world,
One gains immeasurable amount of merit[39].

(28) With a few companions but plenty of goods,
A merchant trembles with fear.
Craving is a robber that kills,
Therefore the wise do not crave[40].

(29) Where the mind agrees, there craving is.
- Why then only the five-fold craving?
The agreement defied and the five-fold craving cut,
One becomes a hero indeed[41].

(30) Where there is no craving, there is no fear;
Where there is contentment there is no sorrow.
When craving is removed and fetters undone,
One is said to be far out from the sea[42].

(31) O craving! I know your fount:
You are born of thoughts in the mind.
The moment I cease thinking of you,
You will exist no more[43].

(32) In cutting trees [of craving], don't stop.
So long as the trees grow, there will be evil,
When each and every tree is cut,
The *bhikṣu* will attain *Nirvāṇa*[44].

(33) If the trees [of craving] are not cut
- Even if there be a tiny bit of passion remaining,
The mind will get hung up there
Like the calves wanting [milk from] the mother[45].

Notes

(1) Cf *Dh(P)* 334; *PDh* 137; *Udv(Sk)* III 4; *Dh(Gr)* 91; *Udv(C1)* 4 p.633b; *Udv(C2)* 4 p.778b; *TbUdv(E)* 4, 5 p.12.

Māluta, (Pali *māluvā*) is a creeper which strangles trees. The simile of this creeper serves a two-fold purpose. On the one hand, it grows and spreads fast all over the body of a tree; on the other hand it strangles and finally kills the tree. *Taṇhā* too spreads quickly to pervade one's whole being. At the same time it causes one sorrow, and finally can kill one's wisdom-life, preventing one from gaining salvation.

Udv(C1)(loc.cit.),like *Udv(Sk)*, specifically mentions the *mālutā*. But it seems to explain the simile diferently, apparently referring to the *mālu* tree (摩樓樹) on which the creeper grows and strangles:" ...The root of craving grows. As in the case of a mālu tree. At the beginning of its growth, it is enwrapped by the creeper; as it grows it gets dried up and dies. The craving mind is also like this. It scorches the roots of sentient beings."

This explanation is in keeping with the version of *a b* of the verse concerned in *Udv(C1)*
"One whose mind is heedless,
Is like a *mālu* tree."

The *mālu* tree may of course simply refer to any tree on which the *mālu-latā* creeper grows. For the simile of an ordinary worldling's mind being like a monkey swinging from tree to tree in a forest, cf SII 94f.

(2) Cf *Dh(P)* 335; *PDh* 138; *Udv(Sk)* III 9; *Udv(C1)* 9 p.634a (identical).

(3) Cf *Dh(P)* 336; *PDh* 139; *Udv(Sk)* III 10; *Udv(C1)* 10 p. 634a; *Udv(C2)* 12 p.778c; *TbUdv(E)* 10 p.13

The commentary in *Udv(C1)* (*loc. cit.*) says, " 'Thus do sorrow and passionate love increase' — Because passionate love increases afflictions, entering into the bones and marrows, like water flowing into a pond. It is also just like a lotus to which the pond water does not stick; similarly even if one tries to cleanse such a passionate heart, with the water of liberation, the latter does not stick to the heart so deeply ingrained with passionate love".

(4) No parallel verse traced so far.

(5) We take 憂 (sorrow) to be a mistake for 愛 (craving). These two ideograms

look very much alike and can be easily mistaken one for the other in the cursive rapid script.

(6) We take the variant reading 世 (world) as found in the *Yuan* and *Ming* editions.

(7) No paralled verse found so far.

(8) This verse occurs also in *Udv(C1)* (p.634b). Only the first line differs, which reads 有愛以有死 ,which may be translated as, "Where there is craving, there is death". In *a* of our verse, we have read the second character as 憂 , as it stands; though all the other versions, as well as *Udv(C1)* (*loc. cit.*) have 愛 .The line as it stands can also be rendered, "There is sorrow because there is a time for death".

(9) Cf *Dh(P)* 337; *PDh* 140; *Udv(Sk)* III 11; *Dh(Gr)* 126; *Udv(Sk)* 11 p.634af (Cf also *TbUdv(E)* 12,13 p.13)

However, our verse, though of similar import, is quite different in wording.

(10) Cf *Dh(P)* 338; *PDh* 156; *Udv(Sk)* III 16; *DhAv(C)* p.601af; *Udv(C1)* 17 p.635b; *Udv(C2)* 13 p.778c; *MVŚ* 78 p.403a; *OldMVŚ* 40 p.300c; *T28* 8 p.474b; *TbUdv(E)* 18 p.14.

(11) Cf Commentary in *DhAv(C)* p.601c.

(12) Cf *Dh(p)* 344; *PDh* 151; *Udv(C1)* XXVII 29; *Dh(Gr)* 92; *Udv(C1)* 23 p.739b; *Udv(C2)* 22 p.791c; *TbUdv(E)* 24 p.109.

(13) S. Beal takes 猗 to refer to a 'savage dog', and breaks up 憍慢 to arrive at 'luxury' and 'indolence'. Hence the following appalling translation: "Longing thoughts are like the ever-flowing waters of a river; giving way to free enjoyment of indolence and luxury, the mind like a savage dog who seeks for continual indulgence, and the man himself becomes clouded and unable to see the Truth".

But the simile of a 'savage dog' is hardly befitting here. We prefer to take 猗 as meaning 'leaning on', 'relying'. (See also *Supra* Ch.10, n.19). Moreover 憍 = 驕 and 驕慢 is a standard Chinese term meaning 'pride', 'conceit'.

(14) Cf *Dh(P)* 340; *DhAv(C)* p.601b.

(15) Cf *Dh(P)* 341; *PDh* 148; *Udv(Sk)* III 5; *Dh(Gr)* 95; *DhAv(C)* p.601b; *Udv(C1)* 5 p.633b; *Udv(C2)* 5 p.778b (also cf *TbUdv(E)* 6 p.13).

(16) We take 枝 (= 支) to mean 枝水 or 枝流 - 'tributary'. The meaning of this character as 'branch of a tree', however, can also be taken here without really changing the sense of the translation. See the simile in *Udv(C1)* (p.635c) of craving as a poisonous tree which must be uprooted for fear of its continuous growth , giving rise to branches. There too the usage of 枝流(枝流不斷 , *loc. cit.*) occurs, refering to the incessant flow of births and deaths in *saṃsāra*. Cf also *PDh* 338.

(17) Cf identical verse in *DhAv(C)* (p.602a-b) which gives the following commentarial story:

A rich but stingy elder always had the doors closed so as to keep out beggers, *śramaṇas* and *brahmaṇas* asking for alms. One day, he thought of having some nice food and ordered his wife to cook a chicken with various spices. This having been prepared, he closed the doors and enjoyed the food with his wife and son.

The Buddha, knowing the elder's past good karma which was now being ripened, appeared as a *śramaṇa* to ask him for some food. The elder was annoyed and abused the Buddha saying that he was shameless. Whereupon, the Buddha retorted that it was he himself who should be shameful, for, out of ignorance, "you have killed your father, taken your mother [in the previous life] to be your wife and offered food to your enemies. You know no shame"(*Beal* (p.88) missed the part of "offering food to your enemies "供養怨家 ; and, accordingly also replaces this idea with "ever cherishing evil thoughts" (*loc. cit.*) in the corresponding places (養怨) in the verse) : The chicken they were eating was his former stingy father; his present son was formerly the *rakṣa* who had killed him; his present wife was his former mother.

(18) The third line of the verse in the *DhAv(C)* (p.602a) differs slightly: 遇見妻子飾 which may be translated as: "The fools seeing their wives well adorned, " one could also take 子 to mean 'son' and 飾 'items of adornment' (i.e. jewelleries, etc.) in which case the line would read: "The fools seeing their wives, sons, and decorative items". Cf *maṇikuṇḍala* of *Dh(P)* 345*c*.

(19) Cf *Dh(P)* 345; *PDh* 143; *Udv(Sk)* II 5; *Dh(Gr)* 169; *DhAv(C)* p.602a; *Udv(C1)* 6 p.628b; *Udv(C2)* 5 p.778a; *SĀ* 1235 p.338b; *SĀ(Var)* 62 p.395b; *TbUdv(E)* 5 p.9.

(20) 不視 — lit 'not looking at'; probably corresponding to *anapakkhino*. The corresponding line in *DhAv(C)* (p.602a) has 不親 'not getting close to'

(21) Cf *Dh(P)* 346; *PDh* 144; *Udv(Sk)* II 6; *Dh(Gr)* 170; *DhAv(C)* p.602a; *Udv(C1)* 7 p.628c; *Udv(C2)* 6 p.778a; *SĀ* 1235 p.338b; *TbUdv(E)* 6 p.10.

Sithilaṃ in *Dh(P)* 346*b* appears probblematic. Corresponding to this word, *Udv(Sk)* has *susthiraṃ* which Lüders regards as a true reflection of the original word in the verse. He was however perplexed by the *TbUdv* version which supports *sithilaṃ*. This, according to him, could be explained by the possibility that the Tibetan translator might have had access to an older Indian version other than the Sanskrit. Brough (*op. cit.* p.230f), on the other hand, considers this fact to be "the conclusive argument:, and rejects this theory adding "that the revised and more Sanskritic version of the *Uv* was alone responsible for the intrusion of *susthiraṃ*....."

For a further consideration of this problem, we may here add the following information from *PDh* and the Chinese sources:

(i) *PDh* here reads *sukhumam* (= *śūksma*), against *Dh(P)*.

(ii) The corresponding line of our verse reads 深固難得出 : 'deep, strong, and difficult to escape.' 'Difficult to escape' should appropriately correspond to *duppamuñcam*, *duṣpramokṣam* (*Udv(Sk)*, same in *Udv(C1)*, *Udv(C2)* and *TbUdv*), *dupramuñcaṃ* (*PDh*) and *drupamokṣu* (*Dh(Gr)*). It remains then to compare 'deep, strong' with the first two terms of the different versions.

Firstly, we may note that *Udv(Sk)* here has *samantataḥ susthiraṃ*, the first term being adverbial only, and the Chinese 固 ('strong') supports *susthiram*. We might even understand the two Chinese words 深固 as together expressing one single idea of being 'deep and strong' -'deep' being added by the translator because of the idea of 'difficult to escape' The two words together also corr. to *daḷha* in *Dh(P)* 338*a*; and thus here too they quite probably corr. to *daḷhaṃ* in *a*. In this case our verse appears not to have any correspondent for *sithilaṃ* in *b*. On the other hand, 深 ('deep') is one of the translations for *śūkṣma* in Buddhist texts, so that it may well correspond to *sukhumaṃ* of *PDh*. Alternatively, as the Pali *ohārinam* has the meaning of 'taking down' (and certainly so explained in the commentary); it is possible that, if indeed the original for *Dh(C)* here was something of the form of *ohārinaṃ*, so Chinese translators might choose to render it as 'deed' - 'deep down'. In this case, it would also imply that the following word, *sithilaṃ*, could possibly be (as Lüders said) a corruption of an original form corresponding to that rendered as 'strong' in *Dh(C)*, quite in spite of Brough's objection.

(iii) *Udv(C1)* here has 緩 ('lax'); thus, like *TbUdv*, supporting the Pali *sithilam*. Its commentary (p.628c) explains this with the following allegory: In the past, a king bestowed an amnesty on all the prisoners. However, among the latter there were two types: One fervently wished to get out, while the other delighted in staying on." The word 'lax' refers to the fact that though [the latter type of prisoners] were given the amnesty, they were unwilling to leave." This commentarial allegory might also therefore lend support to one of Brough's alternative suggestions that the original verse possibly had *sithila* - compounded with the following word: 'a fetter hard to untie for those who are morally slack' (*Brough*, p.231).

(22) Cf *DhAv(C)* p.602b(identical): *Udv(C1)* p.602b(identical): *Udv(C2)* p.778b(identical).

(23) Cf *Dh(P)* 347; *Dh(Gr)* 171; *DhAv(C)* p.602b.

(24) Cf *Dh(P)* 349; *Udv(Sk)* III 1; *DhAv(C)* p.602b; *Udv(C1)* 1 p.632b; *Udv(C2)* 1 p.778b; *YBŚ* 18 p.379b; *TbUdv(E)* 1 p.12.

(25) Cf *Dh(P)* 350; *Udv(Sk)* III 2; *DhAv(C)* p.602b; *Udv(C1)* 2 p.632c; *Udv(C2)* 2 p.778b; *TbUdv(E)* 2 p.12.

(26) Cf *Udv(C1)* p.632a; *Udv(C2)* p.778b.

The verse in *Udv(C1)* is the same, except for the last line: 'Like a fish entering prison'.

(27) *Udv(C1)* (p.633a) includes the first two lines with the previous verse. After having commented on the latter it appears to go on to justify the inclusion of the two lines as follows: "[Just as a medical doctor would prescribe the type of medicine and dosage in accordance with the need of the patient], the Buddha is also the same.... He observes the mind of sentient beings: For those who need one *gāthā*, He would discourse one *gāthā*; for those who need five lines [in a *gāthā*], He would discourse five lines; for those who need one and a half lines (one and a half *gāthā* ?), He would discourse one and a half lines. At the time as the *Bhagavat* had observed the thoughts of the fishermen, He uttered the *gāthā* (i.e. our verse #20). Among the audience, [however] some were indulgent and heedless, hence for their sake, He uttered the [two additional lines]".

The *Udv(C2)* (p778b) also similarily includes two lines of the same import , with the four lines which are practically identical to our verse #20.

(28) We have rendered this line in the light of *Dh(P)* 352. Independently, however, one might understand this line as: "—completely liberated, here and here-after" or "Liberated from all 'this' and 'that' [-the extremities]".

(29) Cf *Dh(P)* 352, *PDh* 147.

(30) The Chinese 染 means to be stained or dyed, and often correspond to the *Skt* √*raj*.

(31) No parallel verse has been traced so far.

(32) Cf *Dh(P)* 353; *Udv(Sk)* XX1 1; *Mvu* iii 118. Note that whereas in the *Pali* and *Skt* versions, the pronoun and verbs are in the first person: it is clearly not so in our Chinese verse. This probably constitutes an instance of evidence that *Dh(C)* was not a tr. from *Dh(P)*; it being quite unlikely that the translators of *Dh(C)* would have missed a simple, clear indication of the first person.

(33) 經 is the Chinese translation for *sūtra.*

(34) 道 — lit. 'The Way'.

(35) Cf *Dh(P)* 354; *Udv(Sk)* XXVI 31; *Udv(C1)* 27 p.735; *Udv(C2)* 36 p.791af; *TbUdv(E)* 28 p.104.

(36) For the third line, *Yuan* edition has 財 instead of 敗 ;and all the other editions have 愛 instead of 處 . The verse also occurs in *Udv(C1)* (p.630b), giving the same variant reading 貪為財愛故 as in the other versions. We have therefore opted for this reading which is also supported by *Dh(P)* 355.

(37) 害 can mean both 'harm' and 'kill'

(38) Cf *Dh(P)* 355; *Udv(Sk)* II 16; *DhAv(C)* p603a; *Udv(C1)* 17 p.630b; *Udv(C2)* 18 p.778b; *TbUdv(E)* 16 p.11.

(39) Cf *Dh(P)* 356 (also see 357-359); *PDh* 152; *Udv(Sk)* XVI 16; *DhAv(C)* p.603a; *Udv(C1)* 13 p.705; *Udv(C2)* 13 p.785b, 18 p.785b; *MVŚ* 28 p.142a, 94 p.487a; *oldMVŚ* 15 p.110c; *TbUdv(E)* 15-20 p.62f.

(40) Cf *Dh(P)* 123; *PDh* 116; *Udv(Sk)* XXVIII 14; *DhAv(C)* p.603a; *Udv(C1)* 14 p.744a; *Udv(C2)* 13 p.792b; *TbUdv(E)* 14,15 p.113.

(41) It is difficult to see how Beal (p.91) can arrive at the following translation of this verse (in *DhAv(c)* p.603b 違 contravene' in the third line is replaced by 速 'quickly').

"Of the mind alone is lustful desire; from oneself arise the five longings of sense. Haste, then, to bind these five desires, and prove thyself a hero indeed."

No parallel verse has yet been traced.

(42) Cf *Dh(P)* 351; *Udv(Sk)* XXVI 28; *DhAv(C)*p.603; *MVŚ* 33 p.173a;

(43) Cf *Udv(Sk)* II 1; *Udv(C1)* p.627a; *Udv(C2)* p.778a; *TbUdv(Sk)* (E) (1 p.9).

TbUdv(E) has:
"Desires arise from (wrong) conceptions.
So know them as desire's root.
Avoid conceptualizations,
And then desire will not arise."

One could also translate 思想 in our verse as 'concept' or 'conceptualization'.But then the third line will read, "The moment I cease *conceptualizing about* you", which does not sound very right - ceasing to conceptualize craving can not necessarily deny its existence *experientially*, unless of course we "avoid conceptualizations" *altogether*, or unless we are talking about only the *concept* of craving.

(44) Cf *PDh* 283; *PDh* 361; *Udv(Sk)* XVIII 3; *Dh(Gr)* 93; *Udv(C1)* 3 p.708c; *Udv(C2)* 3 p.786a; *TbUdv(E)* 3 p.67.

(45) Cf *PDh* 284; *PDh* 362; *Udv(Sk)* XVIII 4; *Dh(Gr)* 94; *Dh(C)* 10 p.569b; *Udv(C1)* 5 p.708cf; *Udv(C2)* 5 p.786a; *TbUdv(E)* 4 p.67.

34 THE ŚRAMAṆA

The chapter on 'The Śramaṇa' consists of exhortations of proper Dharma, which, when the disciple practises accordingly, will lead to the goal of liberation and purification

(1) Upright with regard to eye, ear, nose and mouth,
And ever restrained in body and mind;
A *bhikṣu* who practises thus
Can be free from all suffering[1].

(2) Transgress not with hand or foot[2]
Restrain speech and be cautious in action
Always delight in meditation within,
Practise solitude[3] and be silent[4].

(3) Learn to be controlled in tongue,
Moderate in speed[5], and not excited[6],
Bound[7] to [expounding] the meaning and Dharma[8];
Make sure to be gentle in speech[9].

(4) One who is fond of the Dharma, delight in the Dharma,
Ponders over and confides in Dharma,
- Such a *bhikṣu*, following the Dharma,
Is upright [in the Dharma], and wastes no effort[10].

(5) In training one should not seek gain[11],
Nor should one course coveting others'.
A *bhikṣu* who covets others'
Cannot attain to concentration[12].

(6) A *bhikṣu* who seeks little,
And accumulates not with what he gets[13]
Is praised by gods and men,
Having a pure life, untainted[14].

(7) A *bhikṣu* who practises kindness,
Who loves and respects the Buddha's Teaching,
Who is deep into concentration and insight[15];
Attains happiness when the conditionings[16] cease[17].

(8) All mental and physical objects
are unreal; don't be deluded.

He who grieves not when they are not near,
Is truly a *bhikṣu*[19].

(9) *Bhikṣu*! bail water out from the boat!
When empty within, it becomes light.
When greed, hatred and ignorance are removed,
This is Nirvana[20].

(10) Abandon five, cut off five[21],
And meditate on the five faculties[22].
He who can analyze the five [fetters]
Thereby crosses over the river[23].

(11) Meditate without being heedless.
do not let desires disperse [your mind].
Do not swallow a [red-hot] copper,
And then be vexed at the body being burnt[24].

(12) There is no meditation[25] for one without wisdom;
No wisdom for one without meditation.
Enlightenment[26] is born of meditation and wisdom;
[With them] one can reach Nirvana[27].

(13) One should[28] learn to enter into the empty;
Go into retreat to calm the mind;
Delight in solitude;
And one-mindedly contemplate on the Dharma[29].

(14) One should subdue the five skandhas;
And overcome the mind to be like water[30],
Peaceful and calm,
- This is the taste of *ambrosia*[31].

(15) He who accepts not what he [already] has,
- This is a wise *bhikṣu*.
He is controlled in the sense, and content,
And observes all the disciplinary rules[32].

(16) Let his life be pure in conduct;
Let him seek spiritual friends;
Let the wise fulfil others' [need];
[Thereby] transcending suffering to find bliss[33].

(17) Just like Jasmine flowers[34],
Which fall off themselves on withering;
When greed, hatred, and ignorance are removed,
Transmigration is automatically transcended[35].

(18) Calm in body, and speech,
Mind ever remaining quiescent;
A *bhiksu* who loathes the worldly
Is said to have experienced tranquility[36].

(19) One should command one's body[37],
And within, struggle with one's mind.
Guarding his body and mindful of the Truth,
A *bhikṣu* lives happily[38].

(20) One is one's own Self.
The non-existent being reckoned [as real], the self exists.
Therefore subdue[39] the self;
When tamed it will be like a fine [horse][40].

(21) [A *bhikṣu*] joyful in the Buddha's teaching,
Will, with much joy,
Attain to quiescence,
The cessation of conditionings and eternal bliss[41].

(22) He who while young[42] practises
In accordance with the Buddha's Teaching;
Illumines the world,
Like the sun free from clouds[43].

(23) Completely without conceit and deceit[44];
Untainted like lotus in water,
He learns to give up this and that,
Knowing this to be the superior way[45].

(24) Craving removed, without longings,
Not liable to being tainted, like a lotus;
A *bhikṣu* will thereby cross the river,
*For, desires being conquered understanding arises.

(25) Stop the stream [of desire] and reflect[46] yourself
Turn back[47] your mind from desire,
Unless you[48] cut off desire,

Your one-mindedness will still[49] slip away[50].

(26) Do it, do it - [persevere];
Control yourself with strength.
If, having left home you get slack,
Your mind will get defiled again[51].

(27) He who is slack in his practice,
Not ending the tiring thoughts[52],
Is not living a life of purity
- How then can be reach the Great Gem[53].

(28) *Śramaṇa*, whither are you coursing?
If your mind is not controlled,
Step by step you'll get stuck,
Being dragged on only by [lustful] thoughts[54].

(29) He who, though with the robe over the shoulders,
Restrain not his evil acts;
He is the worst of evil doers[55],
And will fall into evil destinies[56].

(30) [Mind] being untamed, discipline becomes difficult;
One is [helpless] as a rotten tree against the wind.
What one does is for one's own sake[57]
- So why not strive hard[58]!

(31) A 'ceased-mind'[59] is not one with a shaven head,
While being arrogant and unruly.
Giving up greed and mindful of the Way[60],
One becomes worthy of being a 'ceased-mind'[61]

(32) A 'ceased mind' is not one [simply] with a shaven head
While being heedless and faithless.
He who can end all sufferings,
Is a superior *śramaṇa*[62]

Notes

(1) *Dh(P)* has 2 stanzas corresponding to this, of which the second (361) is closer to the Chinese. The corresponding verse in *Udv(C1)* (p.662) is virtually verbatim the same as *Dh(P)*.

Cf *Dh(P)* 360, 361; *Udv(Sk)* VII, 11; *Prāt(Sarv)*; *PDh* 50, 51; *Prāt(Mūla)*; *EpInd* IV 135 (cf also *Prāt (Mahās)*; *Mvu* iii 423; *Abhav* p.208; *Dh(Gr)*, 51, 52; *Udv(C1)* p.662bf; *Udv(C2)* p.781a; *EĀ* 12, p.604bf; 44 p.787b; *T22* p.200a, p.206b; *T22* p.213c; *T22* p.555c; *T22* p.565a; *T23* p.478c; *T23* p.488b; *MsarV(C)* 50 p.904c; *MSarbnV(C)* 20 p.1020a; *T24* p.507c; *T24* p.517b; *T24* 14 p.616b; *T26* p.77b.

(2) We have followed *Yuan* and *Ming* and *Udv(C1)* (765b) *Dh(C)* has 順 ('accord with').

(3) 守一行 , corresponding to *eko* in *Dh(P)* 362. However *Udv(C1)* (p.765b) here has 守行謂比丘 which may be rendered "one who keeps his practices (守行) is called a *bhiksu*", thus giving no suggestion of the sense of *eka*. The sense of "keeping practices" is suggested by the words 不應法行 ('does not correspond to Dharma practices') in the commentary of *Udv(C1)* (*loc. cit.*).

Buddhadatta (p.97) asserts that *uttamo* in *saññatu ttamo* of *Dh(P)* 362 refers to the mind, which is "one's highest thing." But this is not supported by any other parallel verse.

(4) This stanza seems quite clearly to be an exhortation. However in *Dh(P)* 362, it is the description of how a *bhikkhu* should be.

Udv(C1) is identical for the first three lines. Cf *Dh(P)* 362; *Udv(Sk)* XXXII 7; *Dh(Gr)* 53; *PDh* 52; *Udv(C1)* p.765b.

(5) We follow *Yuan*, *Ming* and *Sung*, being supported by *Dh(P)* 363 and *Udv(C1)* commentary (666c). It may suggest a reading corresponding to *mattabhāṇi* in stead of *mantabhāṇi*. For a discussion of the latter from, see *Brough* p.249 and *Palihawadana* n.4 p.501f.

(6) Literally: 'composed', 'calmed'. Cf *anuddhato* in *Dh(P)* 363 and 不躁 in *Dh(C)* 8.8 p.561c and in *Udv(C1)* p.666c. *Buddhadatta* p.97 however translates the Pali word as 'not puffed up.'

(7) 定 lit. 'fixed' or should 定 be taken as 錠 which often corresponds to *dīpa* ? If this be so, we may render this line as: "serving as an illuminator for meaning and Dharma".

(8) *Dh(P)* 363 and *Udv(C1)* (p.666c) clearly suggest that 法義 ,corresponds to the *dvandva* compound *artha-dharma*, though the Chinese term could be understood as "meaning of the Dharma".

(9) We have rendered this line in the imperative, since the word in the very first line suggests the imperative sense ('should'). *Udv(C1)* (p.666c) however, agrees with *Dh(P)* 363. cf *Dh(P)* 363; *PDh* 54; *Udv(Sk)* VIII, 10; *Dh(Gr)* 54; *Udv(C1)* 10 p.666c; *Udv(C2)* 12 p.781b; *TbUdv(E)* 10,11 p.32.

(10) *Udv(C1)* (p.765c) has an identical verse. Its commentary (*loc. cit.*) says "A *bhikṣu* by following the Dharma, attains Nirvāṇa; and advances in the *ārya-mārgas*, with no effort wasted."
Cf *Dh(P)* 364; *Udv(Sk)* XXXII 8; *Dh(Gr)* 64; *Mvu* iii 422; *Udv(C1)* 8 p.765b; *Udv(C2)* 7 p.796bf.

(11) The *Dh(P)* 365 line here, *salābhaṃ nātimaññeyya* is well supported by *Dh(C)* 33.8 (p.571c) and *Udv(C1)* (p.691c) :自得不恃 ("should not rely on one's own gain" *ie.* should not be too presumptuous of it.

Udv(C1) (*loc cit*) explains: "one does not rely on the fact that one is virtuous to belittle others that they have no virtues, being Devadatta's followers."

(12) *Dh(C)* has another similar stanza in 33.8, which may even be closer in meaning to *Dh(P)* 365. This stanza is also found *verbatim* in *Udv(C1)* (p.691c). Cf *Dh(P)* 365; *Udv(Sk)* XIII 8; *Dh(Gr)* 61; *PDh* 55; *Udv(C1)* 9 p.691c.

(13) The line, which is identical in *Udv(C1)* (p.764c) is explained by the commentary of the latter as follows:

"A *bhikṣu* who goes begging constantly reflects thus, 'what I now seek is only for what I actually need [and no more]. I do not keep any remainder, taking it as my asset.' If anything remains, it must be given away immediately and not be kept for long. Thus, the Buddha's Vinaya says that if the parents are advanced in age and bed-ridden, or if fellow bhiksus have been seriously ill and not capable of moving about, a bhiksu is allowed to beg for any amount in order to offer to the aged and the sick." Our translation follows this commentary.

(14) *Udv(C1)* (p.764c) has a verse identical with this, except for the first line. Cf *Dh(P)* 366; *Udv(Sk)* XIII 12; *Dh(Gr)* 62; *PDh* 56; *Udv(C1)* 1 p.764c, 12 p.692a; *Udv(C2)* 1 p.796b; *TbUdv(E)* 1, 2 p.144.

The above six verses are not in exactly the same order as the *Dh(P)*.

(15) 止觀 ; generally standing for *samatha-vipaśyanā*.

(16) 行 : *saṃskāra*.

(17) Identical verse in *Udv(C1)* p.764c, *Dh(Tb)* (p.147) too has a verse virtually identical in meaning. Also cf *Dh(P)* 368; *Udv(Sk)* XXXII 21, 20, 22; *Mvu* iii 421; *Dh(Gr)* 70; *PDh* 59; *Udv(C1)* 12 p.733b; *Udv(C2)* 14 p.740c; *TbUdv(E)* 23 p.147.

(18) *Udv(C1)* (p.766a) comments on this identical line thus: "....... Does not draw near to dangerous dharmas .... By danger is meant worldly conventions...."

(19) *Udv(C1)* (p.766a) has an identical verse except for one character in the third line (愛 instead of 憂). Following *Udv(C1)*, *c* would give: 'Not drawing near, not coveting'. Cf *Dh(P)* 367; *Sn* 950, 861; *Udv(Sk)* XXXII 17; *Dh(Gr)* 79; *Udv(C1)* 12 p.766a; *Udv(C2)* 11 p.796c.

(20) The stanza in *Udv(C1)* under the chapter on *Nirvāṇa* (p.733b) is much closer to the pali - in fact virtually *verbatim* identical.
Cf *Dh(P)* 369; *PDh* 57 *Udv(Sk)* XXVI 12; *Mvu* iii 421; *Dh(Gr)* 76; *PDh* 57; *Udv(C1)* 12 p.733b; *Udv(C2)* 14 p.790c.

(21) According to the Pali tradition, the first five refers to the *pañca-orambhāgīya saṃyojanāni* (*kāmarāga, vyāpada, sakkāyadiṭṭhi, sīlabbataparāmāsa, vicikicchā*); and the second five refers to the *pañca-uddhambhāgīyasaṃyojanāni* (*rūparāga, arūparāga, uddhacca, māna, avijjā*).

(22) ie.*śraddhā, vīrya, smṛtī, samādhi*, and *prajñā*.

(23) This stanza is not found in any other Chinese version of *Dharmapada*. However, it occurs in *Saṃyuktāgama* 1002 (p.262c), 1313 (p.360c); and *SĀ(var)* 140 (p.427c). Cf *Dh(P)* 370; *Dh(Gr)* 78; *SĀ* 1002 p.262c; *SA(var)* 140, p.427c

(24) A similar stanza occurs twice in *Udv(C1)*. The first comes under the chapter on *śramana* (p.766c) and is identical with the *Dh(C)* one; the second, different in wording, comes under the chapter on 'Mind' (p.761b).

Our understanding of *b* of our stanza would render support to the conjecture by Senart (*Vide Brough* p.195), D. Andersen (*op. cit.* p.192) and Palihawadana ("*BHAMASSU* Re-examined" in *Vidyodaya Journal of Social Sciences* Vol. I No.1 pp.83-89): That in *Dh(P)* 371 the verb in question should have been one corresponding to the aor. 3.pl. caus. of *bhram*, and that the subject should have been *kāmaguṇa*. Palihawadana (*op. cit.*) in fact surmises that *bhamassu* was derived from an older form *bhamessu*, 'aorist-optative' 3.pl. from *bhameti*, against Brough's (*op. cit.* pp.194ff) suggestion of a supposed earlier reading *bhavassu* in the Pali tradition.
Cf *Dh(P)* 371; *Udv(Sk)* XXXI 31; *Dh(Gr)* 75; *Udv(C1)* 9 p.766c, 21 p.761b; *Udv(C2)* 18 p.796c, 20 p.795c; *TbUdv(E)* 32 p.138.

(25) 禪 , transliteration for *dhyāna* and *jhāna* .

(26) We take 道 to correspond to *bodhi* . *Udv(C2)* (p.796c) has 道從禪智生 which is the sense of our translation.

(27) Identical stanza in *UdV(C1)* (p.766b); except that 近 ('near') replaces 至 ('reach'), making this line closer to that in *Dh(P)* 372.

Cf *Dh(P)* 372; *Udv(Sk)* XXXII 25, 9; *Prāt(Mahās)*; *Dh(Gr)* 59; *PDh* 62; *Udv(C1)* 18 p.766; *Udv(C2)* 17 p.796c; *TbUdv(E)* 30 p.148.

(28) The sense of the verse is definitely imperative.

(29) Similar verse in *Udv(C1)* (p.765c).
Cf *Dh(P)* 373; *DhpA* 75; *Abhav* 121; *Udv(Sk)* XXXII 9; *Dh(Gr)* 55; *PDh* 60; *Udv(C1)* 9 p.765c; *Udv(C2)* 8 p.796c; *TbUdv(E)* 10 p.145.

(30) Cf *Dh(Gr)* 56 :......... *udaka-vaya*. The original of *Dh(C)* could be some thing of the form *udaka-viya* in place of *udayavyaya*.

This stanza is an instance suggesting that the original of *Dh(C)* was not necessarily *Dh(P)*.

(31) Similar stanza in *Udv(C1)* (p.765c) and *Udv(C2)* (p.796c); both contain the water simile.

Cf *Dh(P)* 374; *Udv(Sk)* XXXII 10; *Dh(Gr)* 56; *PDh* 61; *Udv(C1)* 10 p.765c; *Udv(C2)* 9 p.796c.

(32) This stanza corresponds to the first four lines of *Dh(P)* 375.

Cf *Dh(P)* 375; *Udv(Sk)* XXXII 26, 27, 6; *Dh(Gr)* 59, 60; *PDh* 63; *TbUdv(E)* 6 p.145.

A possible alternative rendering of *a* would be: 'He who does not enjoy (受) what he has'.

(33) This stanza corresponds to *Dh(P)* 375ef and *Dh(P)* 376. A similar verse occurs in *Udv(C1)* (765b). Also cf *Udv(Sk)* XXXII 6; *Dh(Gr)* 60; *PDh* 64; *Udv(C1)* 6 p.765b; *TbUdv(E)* 7 p.145.

We may note that the division of this and the preceding verses agrees with *Dh(Gr)* (59, 60) and *PDh* (63, 64) and not with *Dh(P)* (375, 376). Moreover, *Dh(C)* 16*ab* and *Dh(P)* 375*ef* appear to be in reverse order.

(34) 衛師華 (p.*vassikā*). *Udv(C1)* (p.709) has 雨時華 'flowers of rainy season'; cf *Udv(Sk)* XVIII *Puṣpa* II *varṣasu hi yathā puṣpam. PDh* 133 has *vāśśikī.*

(35) Similar stanza in *Udv(C1)* (p.709c), *Udv(C2)* p.786a; both, however include the stanza in chapter on "Flowers".
Cf *Dh(P)* 377; *Udv(Sk)* XVIII 11; *Dh(Gr)* 298; *PDh* 133; *Udv(C1)* 11 p.709c, *Udv(C2)* 14 p.786a.

(36) Of the three parallel stanzas in Chinese - *Dh(C), Udv(C1)* (p.766c), *Udv(C2)* (p.796c)

(p.796c) - *Dh(C)* is much closer to *Dh(P)* 378, *PDh* IV, 53 and *TbUdv(E)* 29 (p.147), *Udv(C1)* and *Udv(C2)* are identical here. Also cf *Udv(Sk)* XXXII 24; *Dh(Gr)* 133.

(37) 身 is 'body', and seems to contrast 心 'mind' in the next line. Similarly in the third line, 'guarding the body' seems to contrast '[mentally] mindful of the Truth.'

(38) Our *Dh(C)* is the only Chinese version here.
Cf *Dh(P)* 379; *Udv(Sk)* IV 4; *Dh(Gr)* 60.

(39) 損 lit = 'decrease', 'damage'. But it could also be a misprint for 慎 be cautious' cf *Udv(C1)* (p.712a) and *Udv(C2)* (p.787a) (identical in wording), particularly the line 是故躬自慎 - 'Therefore be cautious of your ownself'. Alternatively 損 could also be a misprint for 捐 which can then be understood as 捐棄 give up', in which case the line can be translated: 'Therefore give up the self'

(40) With regard to this stanza, the parallel Pali version (*Dh(P)* 380) is much closer to all the other versions: *Udv(C1)* 12 p.712c; *Udv(C2)* 16 p.787a; *Udv(Sk)* XIX 14; *PDh* 322; and *TbUdv(E)* 12 p.73.

(41) This stanza has no parallel in the other Chinese versions.
Cf *Dh(P)* 381, *Udv(Sk)* XXXII 21 (also see XXXII 20); *Dh(Gr)* 72a; *PDh* 59; (Also cf *TbUdv(E)* 28 p.147).

(42) *Dh(C)* 10.19 is closer in sense to *Dh(P)* 382. One could perhaps also read 少(行) as 'little', which will also give a meaningful line = 'If one has even a little of one's practice'. However, our choice of reading is supported by the sense of other parallel verses in Pali, Chinese, etc.

(43) Cf *Dh(P)* 382; *Udv(Sk)* XVI 7 (also XVI 8ab, 5cd; XV 1ef); *Dh(C)* 17 p.562; *DhAv(C)* p.584b; *Udv(C1)* 8 p.704c; *Udv(C2)* 8 p.785b; *SĀ* 1077 p.281b; *EĀ* 31 p.721b; *T2* p.512a; *MVŚ* 26 p.125b; *TbUdv(E)* 7 p.61 (also cf 8 p.61).

We should note that for the next 2 verses, each line consists of one more character (ie. 5).

(44) 憍 in the first line repeats the idea of 慢 , both meaning 'conceit.' But 憍 could also be a misprint for 矯 'deceit', which we have preferred. (cf *TbUdv(E)* 17 p.157).

(45) This and the next stanza seem to have no parallel elsewhere. But cf *TbUdv(E)* 'the monks', 36, 37 p.148f; 17 p.157. The last line of # 24 is obscure; the tr. here is tentative.

(46) We have opted here for the variant reading in all the other versions, except *DhAv(C)* which has 持 ('support', 'hold'). Our text has 恃 ('rely on').

(47) Our text has 逝 ('to flow away'). *Sheng* has 近 ('to be near'). We have opted for reading in *Ming*.

(48) 仁 for 仁者 is a common polite address for 'you'. *Ming* as well as *DhAv(C)* (p.604b) has 人 'man'.

(49) Beal opted for the *Sheng* variant 由 ('by', 'from'), and so translates the line as "..... is led on by one thought alone (to do this and that, till he destroys and ruins himself"). One can notice his rather unnatural extrapolation within the brackets. Moreover, even if the option of 由 is taken, his rendering is unjustified from the point of view of Chinese syntax.

(50) Cf *DhAv(C)* p.604b. No other parallel verses have yet been traced.

(51) Beal does not take this to be the last (4th) line of this verse, as it obviously should be. Instead, he drags it on (as he quite often does, in numerous other cases) to be linked with the next verses (See *Beal* p.94). Such a practice messes up the meaning of the major part of whole group of verses from (25) to (30). Cf our translation to his very contrived translation below:

"Stem the stream (of inclination), pause and reflect, trample down the lustful desire. A man who does not destroy desire is led by one thought alone (to do this and that, till he destroys and ruins himself). Be up then, and dare to do! Bind thyself fast. The man who has left home (to become a Shaman), and yet gives away to idleness and sloth - whose mind still hankers after impure indulgence - is like the rotten tree against which the wind blows, which can hardly resist its force, but is soon blown down".
DhAv(C) (p.604b-c) appears to have regrouped the verses from (25) to (30), putting (28) and (29) before (25). It seems to have invented a nice story to serve as commentary to this whole group of verses, contriving in such a way as to justify moving up verses (28) and (29) to the front.

In the commentarial story, Beal (*loc. cit.*) seems to have misunderstood at certain places: 人 欲 往 者， 遙 喚 示 道， 乃 得 入 園 。 不 知 道 者， 必 為 發 箭 所 殺

Beal: "........ warn travellers away from the place if they *had missed their way, or likely to trespass on the field without knowing the danger*, lest they be shot "(italics ours). Correct trans. "...To whomsoever who intends to go [into the garden], she would yell out to show the proper way so that this person may enter the garden [safely]. One who does not know the way (不知道 - Beal seems here to be misled by the meaning of this three words in colloquial Chinese: `does not know'. But 道 here can only mean `way') is sure to be shot dead by arrows."
Cf *DhAv(C1)* p.604b; *Udv(C1)* p.767a

(52) *DhAv(C)* (p.604c) has 誘 ('temptation') instead of 勞 ('exhaustion') as in our text and all the other versions.

(53) This verse also occurs in *DhAv(C)* p.604c and *Udv(C1)* p.767a. Beal's (p.94) free rendering here gives not the slightest hint of the sense of this line at all.

(54) Cf *DhAv(C)* p.604b (also cf *Udv(Sk)* X17).

(55) Or 'Doing evil [after] evil'. Cf *DhAv(C)* 604b which has 行惡行者 'an evil practitioner'. The other version of *DhAv(C)* reads 行惡惡者 ('He is the doer of all evils (or evil after evil'), or 'he is the doer of the worst of evils'. *Ming* of *Dh(C)* reads 行惡者死 ('He who does evil dies.').

(56) *ie. durgati*; cf *DhAv(C)* p.604b.
Cf *Dh(P)* 307; *PDh* 113; *Udv(Sk)* XI 9; *Dh(C)* 2 p.570a; *DhAv(C)* 4 p.604b; *Udv(C1)* 9 p.679b; *Udv(C2)* 9 p.782c; *SmP(C)* 12 p.755c; *T247* p.878c; *TbUdv(E)* 9 p.41.

(57) We follow the reading in *Ming* and *DhAv(C)* here.

(58) Cf *DhAv(C)*, p.604c

(59) 息心. This is a common translation of '*śramaṇa*' in ancient Buddhist texts.

(60) 思道 - lit 'thinking of Tao.'

(61) Cf *Udv(C1)* p.766a; *Udv(C2)* p.796c; *TbUdv(E)* 13 p.157.

(62) Cf *Udv(C1)* p.766a; *Udv(C2)* p.796c; *TbUdv(E)* 13 p.157.

35 THE BRĀHMAṆA

The chapter on 'The*Brāhmaṇa*'[1] explains that one who is pure in speech and action, and faultless in theories, can be regarded as a spiritual cultivator.

(1) Stop the stream [of craving][2] and cross over,
Be desireless like a *brāhma*;
Having known the exhaustion of conditionings,
One is indeed a *brāhmaṇa*[3].

(2) By means of the non-dual dharma[4],
He is purified and crosses the sea;
All his fetters of desire are removed
- Such a one is a *brāhmaṇa*[5].

(3) He who is at ease[6] with other and no-other[7];
For whom [both] other, [not] other, are void;
He who gives up sensual craving;
Is indeed a *brāhmaṇa*[8].

(4) He who is meditative, stainless;
Whose deeds are corruption-free;
In whom there does not arise higher seeking[9];
Is indeed a *brāhmaṇa*[10].

(5) The sun glows by day;
The moon shines by night;
The warrior shines in the army;
In meditation glows the spiritual cultivator.
The Buddha appears in the world,
Illuminating to dispel darkness everywhere[11].

(6) One is not a *brāhmaṇa* on account of the shaven head;
Nor is one a *brāhmaṇa* because one utters *mantras*[12].
It is one who gives up all evil
Whom may be called a spiritual cultivator[13].

(7) A *brāhmaṇa* is one who exits from evil;
A *brāhmaṇa* is one who enters rectitude.
Having renounced one's own defiled deeds[14].
One is regarded as having left home[15].

(8) If one is calmed[16] with regard to the pleasant
And at hearty attaches to naught
- Having [thus] renounced and rectified [attachment]
One extinguishes all sufferings[17].

(9) He whose body, speech and mind
Are pure without any fault;
Who is restrained[18] in this threefold action,
Is indeed a *brāhmaṇa*[19].

(10) If your mind understands
The Teachings of the Buddha;
Look into your mind and take refuge in yourself,
[As a *brāhmaṇa*] purifies himself with water[20].

(11) Neither on account of clan nor matted hairs.
Is one called a *brāhmaṇa*
He whose deeds are truthful and righteous,
He is pure, and this makes him a virtuous one[21].

(12) What for is your contrived hair, witless one!
What for your straw clothes?
When within you remain attached,
What's the use of external renunciation[22]?

(13) He who wears poor clothes,
Who personally practises the dharma,
Who meditates on retreat,
- Is indeed a *brāhmaṇa*[23].

(14) The Buddha does not teach one
To elevate oneself and make self-claims;
One according with truth, and undeceitful,
May be called a *brāhmaṇa*[24].

(15) He who giving up all objects of craving,
Does not vex his mind with lust[25].
Who renounces all that pertains to craving;
Is indeed a *brāhmaṇa*[26].

(16) He who has cut off the river of transmigration[27],
Who has forbearance and transcends [the world][28],
Who is self-awakened and out of the moats[29];
Is indeed a *brāhmaṇa*[30].

(17) He who in the face of being abused and hit,
Endures quietly without anger;
Who has the power of patience;
Is indeed a *brāhmaṇa*[31].

(18) He who, in the face of being attacked,
Does naught but remains mindful of his precepts;
Who maintains proper[32] postures, self-controlled;
Is indeed a *brāhmaṇa*[33].

(19) He who abandons evil dharmas in his mind,
Like a snake shedding its skin;
And is not tainted by desire,
Is indeed a *brāhmaṇa*[34].

(20) He who realizes life to be unsatisfactory,
And thereby ceases to have [sensual] thoughts[35];
Who can lay down the burden;
Is indeed a *brāhmaṇa*[36].

(21) He who understands and has profound wisdom;
Who distinguishes the right and wrong paths;
And who has reached the high[est] goal[37];
Is called a *brāhmaṇa*[38].

(22) He who can give up the household life,
And has no fear[39] of the household;
Who has few needs and little desire;
Is indeed a *brāhmaṇa*[40].

(23) He who let free living things,
Who harbours no thoughts of killing,
Who causes afflictions to no-one,
Is indeed a *brāhmaṇa*[41].

(24) He who avoids disputes,
Who resents not when offended,
Who is friendly to the hostile;
Is indeed a *brāhmaṇa*[42]

(25) He who removes greed, anger, delusion,
Conceit and other evil,
Like a snake shedding its skin[43];
Is indeed a *brāhmaṇa*[44].

(26) He who is cut off from worldly associations;
Who utters no harsh words;
Who carefully investigates the Eight-fold Path;
Is indeed a *brāhmaṇa*[45].

(27) Those considered by the world as good or bad[46],
Those which are long, short, thick, thin
- He takes not [any of them] which is not given[47];
Such a one is a *brāhmaṇa48.*

(28) One's deeds being pure in this life,
There can be no defilement in the life after.
[Thus] without practising any [evil dharmas][49].
- One is called a *brāhmaṇa*[50].

(29) Renouncing the body, without a supporting basis[51],
Not reciting [the doctrines] of other discipline;
He attains the Deathless Cessation.
Such a one is a *brāhmaṇa*[52].

(30) He who, with regard to good and evil,
Has got rid of both these deeds[53],
Free from sorrow and dust,
Is indeed a *brāhmaṇa*[54].

(31) He whose mind is joyful, stainless
Like the moon in its fullness,
Who is free from defamation,
Is indeed a *brāhmaṇa*[55].

(32) Seeing that the fools, in coming and going,
Fall into the moats to suffer;
He desires to cross over the other shore alone,
Disregarding the words of others.
Only he in whom [birth] ceases and arises no more,
May be called a *brāhmaṇa*[56].

(33) He who has cut off lust,
Who is homeless, desireless,
Whose lust for existence is destroyed
May be called a *brāhmaṇa*[57].

(34) He who is away from the human community
And does not fall into the celestial community.
- Not going to any community whatsoever;
May be called a *brāhmaṇa*[58].

(35) He who has given up pleasure and displeasure;
Who is extinguished, without heat remnant;
Heroic, defeating the whole world;
Is indeed a *brāhmaṇa*[59].

(36) He for whom birth is no more,
And at death is without destination;
Who is awakened, happy and detached;
Is indeed a *brāhmaṇa*[60].

(37) He who has transcended the five destinies;
Whose destination [at death] cannot be known;
Who has completely destroyed all habits[61];
Is indeed a *brāhmaṇa*[62].

(38) He for whom, before and after,
And[63] in the middle, there is naught;
Without holding on, without discarding[64];
He is indeed a *brāhmaṇa*[65].

(39) The most heroic, the most fearless,
- He who is self-released,
Who is enlightened, and whose mind is unshaken,
Is indeed a *brāhmaṇa*[66].

(40) He who knows his past lives,
And his previous transmigrations:
Who has the means for ending birth;
Whose insight penetrates the highest profundity;
Who is wise like a silent-one[67];
Is indeed a *brāhmaṇa*[68].

Notes

(1) Note that *PDh* has this as the third chapter and places it before that on *bhikkhus*.

(2) Cf *Udv(C1)* p.774c 'Like a practitioner who does not cut off the stream of craving.'

(3) Cf *Dh(P)* p.383 *S*; 49; *PDh* 34; *Udv(Sk)* XXXIII 60; *Dh(Gr)* 10; *DhAv(C)* p.605a; *Udv(C1)* p.770a, 1 p.678a; *Udv(C2)* 9 p.796b, 1 p.798a.

In *a* 'cross over' appears to correspond to *parakkama* (imperative), as in PTS IV, 139, rather than *parakkamma* (absolutive) as in other editions.

(4) The Pali tradition explains the two dharmas as *samatha* and *vipassanā*. Cf *Dh(C)* 35.30 which also occurs in both *Udv(C1)* (p.771b) and *Udv(C2)* (p.798b). This speaks of a *brāhmaṇa* as one who should permanently be freed from the "two coursing 兩行 with regard to *pāpa* and *puṇya* (於罪與福)". 'The non-dual dharma' in the Chinese could simply refer to the Middle Way devoid of (two) extremes. Beal's (p.95) translation here is bizarre : "In (or by means) the two laws of nothingness" and explains in the footnote (*loc. cit.*) that "The sense appears to be regarding both this world and the other as nothing."

(5) Cf *Dh(P)* 384; *PDh* 41; *Udv(Sk)* XXXIII 72; *Da(Gr)* 14; *DhAv(C)* p.605a; *Udv(C1)* p.770a; *Udv(C2)* p.798a; SĀ 1320 p.362c.

(6) 適 could it be a misprint for 過 ('pass over'); or 識 (a homophone, 'know')?

(7) 彼 ('other') corresponding to *pāra*; 無彼 *apāra*, *Udv(C1)* (p.771a) which has practically a word-for-word identical verse comments: " 'other' refers to the six eternal *āyatana*; 'not-other' refers to the six internal *āyatana*." This appears to agree with the Tibetan tradition (cf *TbUdv(E)* p.195 n398.) The Pali commentary seems to have them the other way round; though *SnA* too explains *pāram* (in the context of *orapāram*) as the external *āyatana*.

One could perhaps also understand 適 as 'to go', which is what *Udv(C2)* seems to do. This would then result in a translation with a ' *śūnyatā* philosophy' : "When one has gone to the other [shore], there will be no other [shore]...." (Cf *Willemen*, 23 p.170) One should, however, be safer to bear in mind the generally religion-ethical - rather than profoundly philosophical - import of the earlier *Dhammapada/ Dharmapada*.

(8) Cf *Dh(P)* 385 *Udv(C1)* 24 p.771a, *Udv(C2)* 23 p.798b; *Udv(Sk)* XXXIII 24; *Dh(Gr)* 35; *PDh* 40; *TbUdv(E)* 28 p.159.
c would seem to agree with *Udv(Sk)*: *vīta-rāga*. The Pali commentary on the term *niddara* of *Dh(P)* 205 appears to have known the connection here with *rāga*: *rāga-darathānaṃ abhāvena niddaro*. *Palihawadana* (p.506 *n*.4) remarks that the corresponding reading of *vīta-jjara* could stem from an original with *-jvara*. This would lend support to Brough's (*op. cit.* pp. 185ff) suggestion of *vikada-dvara* as being probably derived from *vīgata-jvara*. Brough quotes (*loc. cit.*) Lüders' conjecture that *vītaddāra* stood for *vītajvara*, as confirmed by *Udv(Sk)* XXVIII 5. We may add that the corresponding Chinese version in *Udv(C1)* 5 P.742c(=*Udv(C2)* 5 p.792a) 無熱無饑想 ('without fever, without hunger-sensation') definitely supports the *Sk. nirjvara*. *Udv(C1)* comm. (*loc. cit.*) explains this fever as *rāga*, *dveṣa*, *moha* and hunger-thirst.

(9) For 不起 ('not arise') the original could have been of the form *a* + *ut* +√*pad*, differing from *Dh(P) anu* + *pra* +√*āp* + *ta*.

(10) Cf *Dh(P)* 386; *Dh(P)* 403cd; *Udv(Sk)* XXXIII 32; *Dh(Gr)* 480.
There seems to be no other parallel Chinese version for this verse.

(11) Cf *Dh(P)* 387; *PDh* 39; *Udv(Sk)* XXXIII 74; *Dh(Gr)* 50; *Udv(C1)* 68 p.755b; *Udv(C2)* 65 p.799b; *TbUdv(E)* 86 p.166.

(12) 稱吉 - lit: 'utters the auspicious'.

(13) Cf *Udv(C1)* p.770a (identical) *Udv(C2)* p.798a (identical except that 行 replaces 志 in second line), *Udv(Sk)* XXXIII 10; *TbUdv(E)* 13,12 p.157.
This and the next verse have no parallel in *Dh(P)*. They are the only 2 verses in this chapter which have 5 (instead of 4) characters per line.

(14) 我眾穢行 - cf *attano malaṃ* in *Dh(P)* 388. *Udv(C1)* (13 p.770af, identical verse) comm: "The practice of a *brāhmaṇa* is to get rid of the evil dharmas [so that] he will be pure within and without, with all defilements permanently removed. He has no longings, and no conceit. His mind is concentrated and does not waver. He is awakened to the root of all dharmas. His *brahmacarya* is established; what needs to be done is done; and he is not subject to future rebirths. He cultivates the pure practices (or: he lives the pure life) in their perfection".

Udv(C2) however, has here: 棄捨眾穢行 (i.e. has 捨 instead of 我).

(15) Cf *Dh(P)* 388; *Udv(Sk)* XI 15; *Dh(Gr)* 16; *Udv(C1)* 13 p.770af; (identical) *Udv(C2)* 13 p.798a .

(16) 猗 should be understood as 猗息 ('to be calmed', 'to be appeased'. It is an older translation for *praśrabdhi* (see *SJD* p.876; *DĀ* 8. In *SĀ* 26, the translation is 猗息) though whether this Skt. word or its Prakrit equivalent actually represents the original here is however uncertain. *Udv(C2)* 4 p.798a here has 倚 which leads Willemen (*op. cit.* 4 p.169) to give a rather strained rendering of *Udv(C2)* 4*ab* (= *ab* of *Dh(C)* : "When, having relied on craving, his mind does not covet anything (any more)". *Udv(C2)* here appears to have chosen, wrongly, to interpret 猗 as 倚 (in ancient Chinese 猗 may also mean 倚 'to rely on').

(17) Cf *Dh(P)* 390, *Udv(Sk)* XXXIII 75; *Dh(Gr)* 15; *Udv(C1)* 4 p.769b; *Udv(C2)* 4 p.798a; *TbUdv(E)* 87 p.166. The verse in *Udv(C1)(loc cit)* is identical except that in *a* 與 ('and') replaces 於 (a locative particle), and in 終 ("end") replaces 眾 (a plural particle).

Brough (p.180ff) discusses at length the textual problems connected with this stanza. Commenting on the corruptions in the present *Dh(P)* version, he says, "Most of the errors, -perhaps all - were already fossilized in this form at the time when the Pali commentary was composed, and there is therefore no direct evidence that the Pali text was ever any better."
With regard to his several conjectures (*ibid* p.181ff), we may offer some observations in the light of our text:

(i) 'If' in our stanza implies that Brough may be right in suggesting that *seyyo* of *Dh(P)* was possibly transformed from *siyā*; neither our text nor any other extant version seems to have its equivalent. Similarly, *nisedha* could have been a verb in the optative, as suggested by this 'if'. In any case, our *b* would correspond more to *Dh(Gr) b.*

(ii) *b* of our text together with the *Udv(Sk)* and *Dh(Gr)* versions, would support his surmise that *hiṃsamano* (of *Dh(P)*) < *hi'ssamano*, as no trace of any sense of ' *hiṃsa*' is discernible in them.

(iii) However, if the original for *TbUdv* was *apriya*, the reading is not shared by any other extant version. Our text, as well as *Udv(C1)*, *Udv(C2)* and *Dh(Gr)* do not support the negative form *apiya/apriya.*

(iv) *d* of our text (also cf *Udv(C1)* 69 p.775c) agrees with *Dh(P)* in having a verb meaning "to cease" -against Brough's preference to the noun *sammuti.* The connection of the cessation of *duḥkha*, with the definition of *śramaṇa*, is attested in such early discourses as *SĀ* (*T2* p.205b) and *MĀ* (*T1* p.475c).

(v) The absence of a stanza in our text corresponding to *Dh(P)* 389 would support Brough's criticism that *Dh(P)* 389, 390 are not to be taken together, in spite of the Pali commentary.

The ambiguity of the etymological meaning of the term *śramaṇa/ samaṇa* - derived from *śrama* + *na* (*śrama* —> *śama* in Prakrit) - is reflected in the various renderings in Chinese Buddhist texts. These are subsumable as three groups:
1. 'diligent' 勤勞，功勞 , etc
2. 'ceasing' 息止，息心 ('ceased-mind')
息惡 ('ceased-evil'), etc.
3. A combination of 1 and 2 - 勤息

It is quite possible that the form of the stanza as represented in *Dh(C)* contains a play of word to be discerned in *a* ('calmed' - /*śrambh* or *śam*) and *d* ('cease' -*śam*), in connection with the term *samaṇa* itself.

(18) Our text has 捨 -' renounce'. We follow the variant reading 攝 ('restrain') in all the other Chinese versions.

(19) Cf *Dh(P)* 391, *PDh* 45; *Udv(Sk)* XXXIII 16; *Dh(Gr)* 23; *Udv(C1)* 16 p.770b; *Udv(C2)* 16 p.798b; *TbUdv(E)* 20 p.157f.

(20) Cf *Dh(P)* 392; *Udv(Sk)* XXXIII 16; *Dh(Gr)* 3; *PDh* 35, 36; *Udv(C1)* 62, 63 p.775a; *Udv(C2)* 60 p.799b.
The sense of our verse appears quite different from that of *Dh(P)*; the latter agreeing closely with all the other versions.

(21) This seems to be the only Chinese version (also collected in *DhAv(C)* p.605a) we have.
Cf *Dh(P)* 393; *Udv(Sk)* XXXIII 7, *Dh(Gr)* 1; *PDh* 37 (last 2 lines quite different).

(22) Cf *Dh(P)* 394; *Udv(Sk)* XXXIII 6; *Dh(Gr)* 2; *DhAv(C)* p.605a; *Udv(C1)* 6 p.769a; *Udv(C2)* 6 p.798a; *Dh(C)* 21 p.559c; *TbUdv(E)* 8, 9 p.156. Of all the Chinese versions, our verses is closest to *Dh(P)* 394.

(23) Cf *Dh(P)* 395; *Udv(Sk)* XXXIII 53; *Dh(Gr)* 38; *Udv(C1)* 7 p.769c, (also see 52 p.773); *Udv(C2)* 7 p.798a.

(24) This verse seems to have no parallel anywhere. Though *Mizuno* compares it with *Dh(P)* 396, *Udv(Sk)* XXXIII 15 and *Dh(Gr)* 17; the Pali verse is really quite different.

(25) Cf *Dh(P)* 397*b* '*yo ve na paritassati*'.

The Pali commentarial explanation (1855) p.428 is ' *tanhāya na bhāyati*' which is followed by modern translators. Thus, A.P. *Buddhadatta*: 'he who does not tremble'. (similarly Palihawadana) D.Anderson, however, opines that "we had perhaps better to translate 'he does not feel any desire', and take *paritassati* = *Sa pari* - /*tṛsh*, to be afflicted by thirst, *metaph* to feel desire or longing ......" (*Pali Glossary*, Delhi, 1979 reprint, p.164). All the three Chinese versions (reference given in following note) would seem to support this option.

(26) Cf *Dh(P)* 397; *Udv(Sk)* XXXIII 29; *Udv(C1)* 48 p.773b; *Udv(C2)* 48 p.799a.

(27) The original of our text here would probably have been something of the form corresponding to *nadī. Udv(C1)* (p.774c) which has a stanza identical with ours, comments: "It is like the practitioner who is bound by the five-fold sensual desires, revolving in the river of transmigration.....". Same idea in *TbUdv(E)* 51 p.162.

(28) We follow all the other versions to read 超 instead of 起 Cf *Udv(C2)* p.799b: 能忍超度世 *b* of our stanza suggests a word of the form *samatikkama*, in lieu of *Dh(P) sahanukkamaṃ*. See also Brough's comment (*op. cit.* p.188) on *Dh(Gr)* 42b, *samadikrammi*. *TbUdv(E)* 51*d* (p.162) also seems to suggest this.

The 'moat' would suggest an original corresponding to *Sk. parikha*, in which case Edgerton (*BHSD* p.321) appears right -quite in spite of Brough's objection (*op. cit.* p.188) - in his surmise that *paligha* and *palikha* of Pali are "confusion with Skt. and Pali *parikha*, ditch, trench". The sense of *TbUdv(E)* 51*a* may also lend support to this.

(29) *Udv(C1)* p.774c: " 'Moat' here refers to the moat of conceit.". *Udv(C2)* (p.799b), however, has 自覺出苦塹 , thus taking 'moat' to refer to 'moats of suffering'.

(30) Cf *Dh(P)* 398; *Udv(Sk)* XXXIII 58; *Dh(Gr)* 42; *Udv(C)* p.774 bf; *Udv(C2)* 799b; *TbUdv(E)* 51 p.162,. All the Chinese versions are identical.

(31) Cf *Dh(P)* 399; *Udv(Sk)* XXXIII 18; *Dh(Gr)* 28; *Udv(C1)* 17 p.770b; *Udv(C2)* 17 p.798b.
All the Chinese versions are identical.

(32) 端耳 But could 端 be understood as 極端 ('extreme', 'ultimate'), as the corresponding Pali verse suggests? This, however, is not supported by *Udv(C2)* (18 p.798b) which, if so, could have indicated it with an extra character.

(33) Cf *Dh(P)* 400; *Udv(Sk)* XXXIII 19, *Dh(Gr)* 44; *Udv(C1)* 18 p.770c; *Udv(C2)* 18 p.798b; *TbUdv(E)* 23 p.158.

(34) Cf *Dh(P)* 401; *Udv(Sk)* XXXIII 30; *Dh(Gr)* 21; *Udv(C1)* 30 p.771c; *PDh* 38; *Udv(C2)* 29 p.798bf; *Samantapāsādikā (C)* p.725a; *TbUdv(E)* 36 p.160 (cf also 71 p.153).

Note that the simile employed in *Dh(C)* is quite different from those in the other versions which agree with that in *Dh(P)*. The snake simile, occurring also in *Dh(C)* 35.25, however, occurs in many verses elsewhere eg. *Udv(C2)* 797a-b (9 verses) *Udv(C1)* p.767c - 768b (9 verses), *TbUdv(E)* 57 to 75 pp.151 - 154.

(35) Cf. commentary on *Udv(C1)* (27 p.771): "In this present life 見法中 *dṛṣṭe dharme*) [his mind] is not conjoined with sensual thoughts."

(36) Cf *Dh(P)* 402; *Udv(Sk)* XXXIII 27; *Dh(Gr)* 30; *Udv(C1)* 27 p.771b; *Udv(C2)* 26 p.798b; *TbUdv(E)* 31 p.159. Of all the versions, *Dh(P)* is closest to our verse.

(37) On this verse, *Udv(C1)* p.772c comments: " 'Highest goal' here refers to the cessation, Nirvana."

(38) Cf *Dh(P)* 403; *Udv(Sk)* XXXIII 33; *Dh(Gr)* 49; *PDh* 48; *Udv(C1)* 34 p.772a; *Udv(C2)* 33 p.798; *TbUdv(E)* 45 p.161.

(39) Cf the Pali (404) *anāgārehi cūbhayaṃ*. Can the idea of 'fear' be derived from a textual corruption in this line?
On the other hand, the first 2 lines occur also in *Udv(C1)* 54 p.774a. The comm. there says: "The body is the home for the fetters. Hence the sages tell us to leave the Home..." (*loc.cit*) See also n-51 below.

(40) Cf *Dh(P)* 404; *Udv(Sk)* XXXIII 20; *Dh(Gr)* 32; *PDh* 44; *Udv(C1)* 26 p.771b; *Udv(C2)* 25 p.798b; *TbUdv(E)* 24 p.158. It is interesting that the Tibetan verse is closer to the Pali one than to the Chinese.

(41) Cf *Dh(P)* 405; *Udv(Sk)* XXXIII 36; *Dh(Gr)* 18; *Udv(C1)* 37 p.772a; *Udv(C2)* 36 p.798c: *TbUdv(E)* 40 p.161 (this is virtually identical with *Ph(D)* 405).

(42) Cf *Dh(P)* 406; *Udv(Sk)* XXXIII 395; *Dh(Gr)* 29; *Udv(C1)* 38 p.772b; *Udv(C2)* 37 p.798c; *TbUdv(E)* 49 p.161.

(43) Note different simile used; cf n (34) above.

(44) Cf *DhAv(C)* p.605a; *Dh(P)* 407; *sn* 631; *Udv(Sk)* XXXIII 40; *Udv(C2)* 39 P.798C.

Beal (p.96) misses the Buddhist term 憍慢 (*māna*) again, rendering it as 'sloth' (!) He is unjustified also in linking up 諸惡 with the latter: 'and its evil consequence (!)' (*loc.cit*).

(45) Cf *Dh(P)* 408; *PDh* 43; *Udv(Sk)* XXXIII, 17 (cf *AKB* p.27); *Dh(Gr)* 22; *DhAv(C)* p.605a; *Udv(C1)* 55 p.774a; *Udv(C2)* 54 p.799a; *TbUdv(E)* 21 p.158.

The Tibetan is closer to the Pali verse. On the other hand, all the Chinese versions are identical.

Significant that in the *Udv(C1)* commentary (*loc.cit*) Upagupta is mentioned as the arhat after the Buddha's demise, who would preach the Eightfold Path - an instance of evidence that the text belongs to the *Sarvāstivāda*.

(46) The text here seems corrupt. The *Yuan* and *Ming* edns read 所施善惡 where 施 appears to be a misprint owing to it being a homophone of 世 *Udv(C1)* (p.770) reads 世所善惡 which is assumed here as the correct version (ie. with the first two characters interchanged), as this is supported by all the other versions (see reference in note 48).

(47) The Chinese line 無取無捨 could have been obscure had it not been for the clear versions of *Dh(P)*, *Udv(C2)* ('not take if not given') and *TbUdv(E)*. *Udv(C1)* (p.770c) has 無取無與 which is also supportive. However, its comm (*loc.cit*) is again confusing: "........... He does not see there being (anything),

long, short, broad, narrow; nor does he see there being *taking and giving* ..." According to this commentary, we would have to translate this line as: 'No taking, no giving'.

(48) Cf *Dh(P)* 409; *Udv(Sk)* XXXIII 25; *Dh(Gr)* 19; *Udv(C1)* 19 p.770c; *Udv(C2)* 19 p.798b; *TbUdv(E)* 30 p.159.

(49) The third line is obscure; there could have been a copyist mistake, influenced by the third line of the preceding verse. It seems here better to trust the wording in the corresponding line of *Udv(C2)* (3 p.798a) which reads 無習諸惡法 ('not practising the evil dharmas'). The four characters as they stand in our verse, mean *lit.* "No practising, no abandoning".

(50) Cf *Dh(P)* 410; *Udv(Sk)* XXXIII 42; *Udv(C1)* 3 p.769b, 42 43 p.772c; *Udv(C2)* 3 p.798a, 42 p.798c; *TbUdv(E)* 52 53 p.162.

(51) 猗 (=依) 'reliance', 'dependence', could well be the translation of *ālaya*, which is translated in Buddhist text as 依，處，處所，藏，舍 ('house'), *etc.* Cf *Dh(P)* 411a: *Yassa ālayā na vijjanti*.

The corresponding verse in *Udv(C1)* (54p. 774a)has 棄捐家居，無家之畏 (the same as *Dh(C)* 22ab). The comm there says that "The body is the home for all the fetters. Hence the sages teach us to leave the home and live in seclusion seeking the Deathless Cessation."

(52) Cf *Dh(P)* 411; *Udv(Sk)* XXXIII, 54, 29, 55; *Udv(C1)* 54 p.774a; *Udv(C2)* 53 p.799a; *TbUdv(E)* 67 p.164.

(53) *Udv(C1)* p.771b comments: "Even if one has *puṇya*, which is the root of the *laukika sāsrava kuśala*, from which one gets the human body; one thereby cannot be freed from birth, old age, sickness and death ...."

(54) Cf *Dh(P)* 412; *Udv(Sk)* XXXIII, 29; *Dh(Gr)* 46; *Udv(C1)* 28 p.771b; *Udv(C2)* 27 p.798b; *TbUdv(E)* 32 p.159.

(55) Cf *Dh(P)* 413; *Udv(Sk)* XXXIII 31, 41; *Dh(Gr)* 40; *Udv(C1)* 31 p.771c; *Udv(C2)* 30 p.798c; *TbUdv(E)* 38 39 p.160.

(56) Cf *Dh(P)* 414 *Udv(Sk)* XXXIII 41; *Udv(C1)* 41 p.722bf; *Udv(C2)* 40 p.798c.
In place of *dugga* and *aneja* of the Pali; *Dh(C)* appears, in its original, to have possibly the Prakritic equivalents for *duḥkha* and *anya* respectively.

(57) Cf *Dh(P)* 416 (see also 415); *DhAv(C)* p.605a; *Udv(C1)* 23 p.771a; *Udv(C1)* p.772a; *Udv(C2)* 22 p.798b; (also cf *TbUdv(E)* 52 p.162).

(58) This appears to be the only Chinese version (apart from *DhAv(C)*. cf *Dh(P)* 417; *Sn* 641; *Udv(Sk)* XXIII 45; *DhAv(C)* p.605a.

(59) This appears to be the only Chinese version. cf *Dh(P)* 418; *Sn* 642; *Udv(Sk)* XXXIII 44, *Dh(Gr)* 33; *TbUdv(E)* 54 p.162.

(60) Cf *Dh(P)* 419; *Udv(Sk)* XXXIII 48; *Dh(Gr)* 44; *Udv(C1)* 47 p.773a; *Udv(C2)* 47 p.799a; *TbUdv(E)* 60 p.163.

(61) 'Habits' would most probably correspond to *āsrava* (cf *Dh(P)*) 420: *khīṇāsavaṃ*) though it is not a standard - and hardly accurate - translation.

(62) Cf *Dh(P)* 420; *ThagA* iii 181; *Udv(Sk)* XXXIII 46; *Udv(C1)* 44 p.772c; *Udv(C2)* 43 p.799a; *TbUdv(E)* 56 p.162 (but the sense is quite different from both *Dh(P)* and *Dh(C)*).

(63) We follow the other 3 versions to read 及 ('and') instead of 乃

(64) 無操無捨 is obscure in this context. *Udv(C2)* (p.798c) has 無操無捨行 - could it be alternatively translated as: 'Not performing deeds which are without detachment'?

(65) *Dh(P)* 421: *Udv(sk)* XXXIII 29A; *Dh(Gr)* 34; *Udv(C1)* 39 p.772b; *Udv(C2)* 38 p.798c; *TbUdv(E)* 34 p.159.

(66) Cf *Dh(P)* 422; *Udv(C1)* 49 p.773b; *Udv(C2)* 49 p.799a; *Udv(Sk)* XXXIII 50; *Dh(Gr)* 41; *TbUdv(E)* 62 p.163 (?).

(67) *i.e. muni.*

(68) Cf *Dh(P)* 422; *Udv(Sk)* XXXIII 47; *Dh(Gr)* 5; *DhAv(C)* p.605a; *Udv(C1)* 45 p.773a; *Udv(C2)* 45 p.799a; *TbUdv(E)* 58 p.163.

Comparison of the stanzas of Dh(C) and Dh(P)

1 yamakavagga

雙要品　法句經第九　二十有二章
雙要品者兩兩相明善惡有對舉義
不單

1	心為法本 心尊心使 中心念惡 即言即行 罪苦自追 車轢于轍	1	manopubbaṅgamā dhammā manoseṭṭhā manomayā manasā ce paduṭṭhena bhāsati vā karoti vā tato naṃ dukkham anveti cakkaṃ va vahato padaṃ
2	心為法本 心尊心使 中心念善 即言即行 福樂自追 如影隨形	2	manopubbaṅgamā dhammā manoseṭṭhā manomayā manasā ce pasannena bhāsati vā karoti vā tato naṃ sukham anveti chāyā va anapāyinī
3	隨亂意行 拘愚入冥 自大無法 何解善言		
4	隨正意行 開解清明 不為妒嫉 敏達善言		
5	慍於怨者 未嘗無怨 不慍自除 是道可宗	5	na hi verena verāni sammantī' dha kudācanaṃ averena ca sammanti esa dhammo sanantano

6 不好責彼
務自省身
如有知此
永滅無患

6 pare ca na vijānanti
mayam ettha yamāmase
ye ca tattha vijānanti
tato sammanti medhagā

7 行見身淨
不攝諸根
飲食不節
慢墮怯弱
為邪所制
如風靡草

7 subhānupassiṃ viharantaṃ
indriyesu asaṃvutaṃ
bhojanamhi amattaññuṃ
kusītaṃ hīnavīriyaṃ
taṃ ve pasahati māro
vāto rukkhaṃ va dubbalaṃ

8 觀身不淨
能攝諸根
食知詳度
常樂精進
不為邪動
如風大山

8 asubhānupassiṃ viharantaṃ
indriyesu susamvutaṃ
bhojanamhi ca mattaññuṃ
saddham āraddhavīriyaṃ
taṃ ve nappasahati māro
vāto selaṃ va pabbataṃ

9 不吐毒態
欲心馳騁
未能自調
不應法衣

9 anikkasāvo kāsāvaṃ
yo vatthaṃ paridahessati
apeto damasaccena
na so kāsāvam arahati

1o 能吐毒態
戒意安靜
降心已調
此應法衣

10 yo ca vantakasāv' assa
sīlesu susamāhito
upeto dama-saccena
sa ve kāsāvam arahati

11 以真為偽
以偽為真
是為邪計
不得真利

11 asāre sāramatino
sāre c'āsāradassino
te sāram nādhigacchanti
micchāsaṅkappa-gocarā

12 知真為真
見偽知偽
是為正計
必得真利

12 sārañ ca sārato ñatvā
asārañ ca asārato
to sāram adhigacchanti
sammāsaṅkappagocarā

13 蓋屋不密
天雨則漏
意不惟行
淫泆為穿

13 yathā agāram ducchannaṃ
vuṭṭhī samativijjhati
evam abhāvitaṃ cittaṃ
rāgo samativijjhati

14 蓋屋善密
雨則不漏
攝意惟行
淫泆不生

14 yathā agāraṃ succhannaṃ
vuṭṭhī na samativijjhati
evaṃ subhāvitaṃ cittaṃ
rāgo na samativijjhati

15 鄙夫染人
如近臭物
漸迷習非
不覺成惡

16 賢夫染人
如近香熏
進智習善
行成潔芳

17 造憂後憂
行惡兩憂
彼憂惟懼
見罪心懅

15 idha socati pecca socati
pāpakārī ubhayattha socati
so socati so vihaññati
disvā kamma-kiliṭṭham attano

18 造喜後喜
行善兩喜
彼喜惟歡
見福心安

16 idha modati pecca modati
katapuñño ubhayattha modati
so modati so pamodati
disvā kammavisuddhim attano

19 今悔後悔
為惡兩悔
厥為自殃
受罪熱惱

17 idha tappati pecca tappati
pāpakārī ubhayattha tappati
'pāpaṃ me katan' ti tappati
bhīyo tappati duggatiṃ gato

20 今歡後歡
為善兩歡
厥為自祐
受福悅豫

18 idha nandati pecca nandati
katapuñño ubhayattha nandati
'puññaṃ me katan' ti nandati
bhīyo nandati suggatiṃ gato

21 巧言多求
放蕩無戒
懷婬怒癡
不惟止觀
聚如群牛
非佛弟子

19 bahuṃ pi ce sahitaṃ bhāsamāno
na takkaro hoti naro pamatto
gopo va gāvo gaṇayaṃ paresaṃ
na bhāgavā sāmaññassa hoti

22 時言少求
行道如法
除婬怒癡
覺正意解
見對不起
是佛弟子

20 appaṃ pi ce sahitaṃ bhāsamāno
dhammassa hoti anudhammacārī
rāgañ ca dosañ ca pahāya mohaṃ
sammappajāno suvimutta-citto
anupādiyāno idha vā huraṃ vā
sa bhāgavā sāmaññassa hoti

2 appamādavagga

放逸品 法句經第十有二十章
放逸品者引律戒情防邪檢失以道勸賢

1 戒為甘露道
放逸為死徑
不貪則不死
失道為自喪

21 appamādo amatapadaṃ
pamādo maccuno padaṃ
appamattā na mīyanti
ye pamattā yathāmatā

2 慧智守道勝
終不為放逸
不貪致歡喜
從是得道樂

22 etam visesato ñatvā
appamādamhi paṇḍitā
appamāde pamodanti
ariyānaṃ gocare ratā

3 常當惟念道
自強守正行
健者得度世
吉祥無有上

23 te jhāyino sātikā
niccaṃ daḷhaparakkamā
phusanti dhīrā nibbānaṃ
yogakkhemaṃ anuttarṃm

4 正念常興起
行淨惡易滅
自制以法壽
不犯善名增

24 uṭṭhānavato satīmato
sucikammassa nisammakārino
saññatassa ca dhammajīvino
appamattassa yaso' bhivaḍḍhati

5 發行不放逸
約以自調心
慧能作定明
不返冥淵中

25 uṭṭhānen' appamādena
saññamena damena ca
dīpaṃ kayirātha medhāvī
yam ogho nābhikīrati

6 愚人意難解
貪亂好諍訟
上智常重慎
護斯為寶尊

26 pamādam anuyuñjanti
bālā dummedhino janā
appamādan ca medhāvī
dhanaṃ seṭṭhaṃ va rakkhati

7 莫貪莫好諍
亦莫嗜欲樂
思心不放逸
可以獲大安

27 mā pamādam anuyuñjetha
mā kāmarati-santhavaṃ
appamatto hi jhāyanto
pappoti vipulaṃ sukhaṃ

8 放逸如自禁
能郤之為賢
已昇智慧閣
去危為即安
明智觀於愚
譬如山與地

28 pamādam appamādena
yadā nudati paṇḍito
paññāpāsādam āruyha
asoko sokiniṃ pajaṃ
pabbataṭṭho va bhummaṭṭhe
dhīro bāle avekkhati

9 居亂而身正
彼為獨覺悟
是力過師子
棄惡為大智

29 appamatto pamattesu
suttesu bahujāgaro
abalassaṃ va sīghasso
hitvā yāti sumedhaso

1o 睡眠重若山
癡冥為所弊
安臥不計苦
是以常受胎

11 不為時自恣
能制漏得盡
自恣魔得便
如師子搏鹿

12 能不自恣者
是為戒比丘
彼思正淨者
常當自護心

13 比丘謹慎樂
放逸多憂愆
變諍小致大
積惡入火焰

31 appamādarato bhikkhu
pamāde bhayadassivā
saññojanam aṇuṃthulaṃ
ḍaham aggī va gacchati

14 守戒福致善
犯戒有懼心
能斷三界漏
此乃近泥洹

32 appamādarato bhikkhu
pamāde bhayadassivā
abhabbo parihānāya
nibbānass'eva santike

15 若前放逸
後能自禁
是炤世間
念定其宜

172 yo ca pubbe pamajjitvā
pacchā so nappamajjati
so imaṃ lokaṃ pabhāseti
abbhā mutto va candimā

16 過失為惡
追覆以善
是炤世間
念善其宜

173 yassa pāpaṃ kataṃ kammam
kusalena pithīyati
so imaṃ lokaṃ pabhāseti
abbhā mutto va candimā

17 少莊捨家
盛修佛教
是炤世間
如月雲消

382 yo have daharo bhikkhu
yuñjati buddhasāsane
so imaṃ lokaṃ pabhaseti
abbhā mutto va candima

18 人前為惡
後止不犯
是炤世間
如月雲消

173 yassa pāpaṃ kataṃ kammaṃ
kusalena pithīyati
so imaṃ lokaṃ pabhāseti
abbhā mutto va candimā

19 生不施惱
死而不慼
是見道悍
應中勿憂

24-7-1997

20 斷濁黑法
學惟清白
度淵不反
棄猗行止
不復染樂
欲斷無憂

87 kaṇhaṃ dhammaṃ vippahāya
sukkaṃ bhāvetha paṇḍito
okā anokam āgamma
viveke yattha dūramaṃ

3 cittavagga

心意品　法句經第十一　十有二章
心意品者 說意精神雖空無形造作無

1 意使作狗
難護難禁
慧正其本
其明乃大

33 phandanaṃ capalaṃ cittaṃ
durakkhaṃ dunnivārayaṃ
ujuṃ karoti medhāvī
usukāro va tejanaṃ

2 輕躁難持
唯欲是從
制意為善
自調則寧

35 dunniggahassa lahuno
yattha-kāmanipātino
cittassa damatho sādhu
cittaṃ dantaṃ sukhāvahaṃ

3 意微難見
隨欲而行
慧常自護
能守即安

36 sududdasaṃ sunipunaṃ
yattha kāmanipātinaṃ
cittaṃ rakkhetha medhāvī
cittaṃ guttaṃ sukhāvahaṃ

4 獨行遠逝
覆藏無形
損意近道
魔繫乃解

37 dūraṅgamam ekacaraṃ
asarīraṃ guhāsayaṃ
ye cittaṃ saññamessanti
mokkhanti mārabandhanā

5 心無住息
亦不知法
迷於世事
無有正智

38 anavaṭṭhita-cittassa
saddhammam avijānato
pariplava-pasādassa
paññā na paripūrati

6 念無適止
不絕無邊
福能遏惡
覺者為賢

39 anavassuta-cittassa
ananvāhata-cetaso
puñña-pāpa-pahīṇassa
natthi jāgarato bhayaṃ

7	佛說心法 雖微非真 當覺逸意 莫隨放心		
8	見法最安 所願得成 慧護微意 斷苦因緣		
9	有身不久 皆當歸土 形壞神去 寄住何貪	41	aciraṃ vat'ayaṃ kāyo paṭhaviṃ adhisessati chuddho apeta-viññāṇo niratthaṃ va kaḷiṅgaraṃ
10	心豫造處 往來無端 念多邪僻 自為招惡	42	diso disaṃ yaṃ taṃ kayirā verī vā pana verinaṃ micchā paṇihitaṃ cittaṃ pāpiyaṃ naṃ tato kare
11	是意自造 非父母為 可勉向正 為福勿回	43	na taṃ mātā-pitā kayirā aññe vā pi ca ñātakā sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare
12	藏六如龜 防意如城 慧與魔害 勝則無患	40	kumbhūpamaṃ kāyam imaṃ viditvā nagarūpamaṃ cittam idaṃ ṭhapetvā yodhetha māraṃ paññāvudhena jitañ ca rakkhe anivesano siyā

4 pupphavagga

華香品　法句經第十二　十有七章
華香品者 明學當行因華見實使偽反真

1	熟能擇地 捨鑑取天 誰說法句 如擇善華	44	ko imaṃ paṭhaviṃ vijessati yamalokañ ca imaṃ sadevakaṃ Ko *Dhammapadaṃ* sudesitaṃ kusalo puppham iva pacessati
2	學者擇地 捨鑑取天 善說法句 能採德華	45	sekho paṭhaviṃ vijessati yamalokañ ca imaṃ sadevakaṃ Sekho *Dhammapadaṃ* sudesitam kusalo puppham iva pacessati
3	知世坏喻 幻法忽有 斷魔華敷 不睹生死		
4	見身如沫 幻法自然 斷魔華敷 不睹生死	46	phenūpamaṃ kāyam imaṃ viditvā marīcidhammaṃ abhisambudhāno chetvāna Mārassa papupphakāni adassanaṃ maccurājassa gacche
5	身病則痿 若華零落 死命來至 如水湍聚	47	Pupphāni h'eva pacinantaṃ byāsattamanasaṃ naraṃ suttaṃ gāmaṃ mahogho va maccu ādāya gacchati
6	貪欲無厭 消散人念 邪致之財 為自侵欺	48	pupphāni h'eva pacinantaṃ byāsattamanasaṃ naraṃ atittaṃ yeva kāmesu antako kurute vasaṃ

7 如蜂集華
不嬈色香
但取味去
仁入聚然

49 yathā pi bhamaro puppham
vaṇṇa-gandhaṃ aheṭhayaṃ
paleti rasam ādāya
evaṃ gāme munī care

8 不務觀彼
作與不作
常自省身
知正不正

50 na paresaṃ vilomāni
na paresaṃ katākataṃ
attano va avekkheyya
katāni akatāni ca

9 如可意華
色好無香
工語如是
不行無得

51 yathā pi ruciraṃ pupphaṃ
vaṇṇavantaṃ agandhakaṃ
evaṃ subhāsitā vācā
aphalā hoti akubbato

10 如可意華
色美且香
工語有行
必得其福

52 yathā pi ruciraṃ pupphaṃ
vaṇṇavantaṃ sagandhakaṃ
evaṃ subhāsitā vācā
saphalā hoti kubbato

11 多作寶花
結步搖綺
廣積德者
所生轉好

53 yathā pi puppharāsimhā
kayirā mālāguṇe bahū
evaṃ jātena maccena
kattabbaṃ kusalaṃ bahuṃ

12 奇草芳花
不逆風熏
近道敷開
德人逼香

54 na pupphagandho paṭivātam eti
na candanaṃ tagara-mallikā va
satañ ca gandho paṭivātam eti
sabbā disā sappuriso pavāti

13 旃檀多香
青蓮芳花
雖曰是真
不如戒香

55 candanaṃ tagaraṃ vā pi
uppalam atha vassikī
etesaṃ gandhājātanaṃ
sīlagandho anuttaro

14 華香氣微
不可謂真
持戒之香
到天殊勝

56 appamatto ayaṃ gandho
yā yaṃ tagara-candanī
yo ca sīlavataṃ gandho
vāti devesu uttamo

15 戒具成就
行無放逸
定意度脫
長離魔道

57 tesaṃ sampannasīlānaṃ
appamāda-vihārinaṃ
sammadaññā-vimuttānaṃ
māro maggaṃ na vindati

16 如作田溝
近于大道
中生蓮華
香潔可意

58 yathā sankāradhānasmiṃ
ujjhitasmiṃ mahāpathe
padumaṃ tattha jāyetha
sucigandhaṃ manoramaṃ

17 有生死然
凡夫處邊
慧者樂出
為佛弟子

59 evaṃ sankāra-bhūtesu
andhabhūte puthujjane
atirocati paññāya
Sammāsambuddha-sāvako

5 bālavagga

愚闇品　法句經第十三　二十有一章
愚闇品者 將以開曚 故陳其然 欲使闚明

1	不寐夜長 疲惓道長 愚生死長 莫知正法	60	dīghā jāgarato ratti dīghaṃ santassa yojanaṃ dīgho bālānaṃ saṃsāro saddhammam avijānataṃ
2	癡意常冥 逝如流川 在一行彊 獨而無偶	61	carañ ce nādhigaccheyya seyyaṃ sadisam attano ekacariyaṃ daḷhaṃ kayirā natthi bāle sahāyatā
3	愚人著數 憂戚久長 與愚居苦 於我猶怨	66	caranti bālā dummedhā amitten'eva attanā karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ
4	有子有財 愚惟汲汲 我且非我 何憂子財	62	puttā m'atthi dhanaṃ matthi iti bālo vihaññati attā hi attano natthi kuto puttā? kuto dhanaṃ
5	暑當止此 寒當止此 愚多務慮 莫知來變	286	idha vassaṃ vasissāmi idha hemanta-gimhisu iti bālo vicinteti antarāyaṃ na bujjhati
6	愚曚愚極 自謂我智 愚而勝智 是謂極愚	63	yo bālo maññatī bālyaṃ paṇḍito vā pi tena so bālo ca paṇḍitamānī sa ve bālo ti vuccati

7	頑闇近智 如瓢斟味 雖久狎習 猶不知法	64	yāvajīvaṃ pi ce bālo paṇḍitaṃ payirupāsati na so dhammaṃ vijānāti dabbī sūparasaṃ yathā
8	開達近智 如舌嘗味 雖須臾習 即解道要	65	muhuttam api ce viññū paṇḍitaṃ payirupāsati khippaṃ dhammaṃ vijānāti jivhā sūparasaṃ yathā
9	愚人施行 為身招患 快心作惡 自致重殃	66	caranti bālā dummedhā amitten'eva attanā karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ
10	行為不善 退見悔悋 致涕流面 報由宿習	67	na taṃ kammaṃ kataṃ sādhu yam katvā anutappati yassa assumukho rodaṃ vipākaṃ paṭisevati
11	行為德善 進睹歡喜 應來受福 喜笑悅習	68	tañ ca kammaṃ kataṃ sādhu yaṃ katvā nānutappati yassa patīto sumano vipākaṃ paṭisevati
12	過罪未熟 愚以恬惔 至其熟處 自受大罪	69	madhuṃ va maññatī bālo yāva pāpaṃ na paccati yadā ca paccatī pāpaṃ atha bālo dukkhaṃ nigacchati
13	愚所望處 不謂適苦 臨墮厄地 乃知不善		

14	愚憃作惡 不能自解 殃追自焚 罪成熾燃	136	atha pāpāni kamāni karaṃ bālo na bujjhati sehi kammehi dummedho aggidaḍḍho va tappati
15	愚好美食 月月滋甚 於十六分 未一思法	70	māse māse kusaggena bālo bhuñjetha bhojanaṃ na so saṅkhāta-dhammānaṃ kalaṃ nāgghati soḷasiṃ
16	愚生念慮 至終無利 自招刀杖 報有印章	72	yāvad eva anatthāya ñattaṃ bālassa jāyati hanti bālassa sukkaṃsaṃ muddham assa vipātayaṃ
17	觀處知其愚 不施而廣求 所墮無道智 往往有惡行		
18	遠道近欲者 為食在學名 貪猗家居故 多取供異姓	73	asatam bhāvanam iccheyya purekkhārañ ca bhikkhusu āvāsesu ca issariyaṃ pūjā parakulesu ca
19	學莫墮二望 莫作家沙門 貪家違聖教 為後自匱乏	74	mam'eva kataṃ maññantu gihī pabbajitā ubho mam'eva ativasā assu kiccākiccesu kismici iti bālassa saṅkappo icchā māno ca vaḍḍhati
20	此行與愚同 但令欲慢增 利求之願異 求道意亦異	75	aññā hi lābhūpanisā aññā nibbānagāminī evam etam abhiññāya bhikkhu Buddhassa sāvako sakkāraṃ nābhinandeyya vivekam anubrūhaye
21	是以有識者 出為佛弟子 棄愛捨世習 終不墮生死		

6 paṇḍitavagga

明哲品 法句經第十四
明哲品者 學智行者 修福進道法為明鏡

1 深觀善惡
心知畏忌
畏而不犯
終吉無憂

2 故世有福
念思紹行
善致其願
福祿轉勝

3 信善作福
積行不厭
信知陰德
久而必彰

4 常避無義
不親愚人
思從賢友
押附上士

78 na bhaje pāpake mitte
na bhaje purisādhame
bhajetha mitte kalyāṇe
bhajetha purisuttame

5 喜法臥安
心悅意清
聖人演法
慧常樂行

79 dhammapīti sukhaṃ seti
vippasannena cetasā
ariyappavedite dhamme
sadā ramati paṇḍito

6 仁人智者
齋戒奉道
如星中月
照明世間

7 弓工調角
水人調船
材匠調木
智者調身

80 udakaṃ hi nayanti nettikā
usukārā namayanti tejanaṃ
dāruṃ namayanti tacchakā
attānaṃ damayanti paṇḍitā

8 譬如厚石
風不能移
智者意重
毀譽不傾

81 selo yathā ekaghano
vātena na samīrati
evaṃ nindā-pasaṃsāsu
na samiñjanti paṇḍitā

9 譬如深淵
澄靜清明
慧人聞道
心淨歡然

82 yathā' pi rahado gambhīro
vippasanno anāvilo
evaṃ dhammāni sutvāna
vippasīdanti paṇḍitā

10 大人體無欲
在所照然明
雖或遭苦樂
不高現其智

83 sabbattha ve sappurisā cajanti
na kāmakāmā lapayanti santo
sukhena phutthā atha vā dukhena
n'uccāvacaṃ paṇḍitā dassayanti

11 大賢無世事
不願子財國
常守戒慧道
不貪邪富貴

84 na attahetu na parassa hetu
na puttam icche na dhanaṃ na raṭṭhaṃ
na iccheyy'adhammena samiddhim attano
sa sīlavā paññavā dhammiko siyā

12 智人知動搖
譬如沙中樹
朋友志未強
隨色染其素

13 世皆沒淵
鮮剋度岸
如或有人
欲度必奔

85 appakā te manussesu
ye janā pāragāmino
ath'āyam itarā pajā
tīram evā'nudhāvati

14 誠貪道者
覽受正教
此近彼岸
脱死為上

86 ye ca kho sammadakkhāte
dhamme dhammānuvattino
te janā pāram essanti
maccudheyyaṃ suduttaraṃ

15 斷五陰法
靜思智慧
不反入淵
棄猗其明

87 kaṇhaṃ dhammaṃ vippahāya
sukkaṃ bhāvetha paṇḍito
okā anokaṃ āgamma
viveke yattha dūramaṃ

16 抑制情欲
絕樂無為
能自拯濟
使意為慧

88 tatra'bhiratim iccheyya
hitvā kāme akiñcano
pariyodapeyya attānaṃ
cittaklesehi paṇḍito

17 學取正智
意惟正道
一心受諦
不起為樂
漏盡習除
是得度世

89 yesam sambodhi-aṅgesu
sammā cittaṃ subhāvitaṃ
ādāna-paṭinissagge
anupādāya ye ratā
khīnāsavā jutīmanto
te loke parinibbutā

7 arahantavagga

羅漢品 法句經第十五 有十章
羅漢品者 言人性脱欲無著 心不渝變

1 去離憂患
脱於一切
縛結已解
冷而無煖

90 gataddhino visokassa
vippamuttassa sabbadhi
sabba-ganthappahīnassa
pariḷāho na vijjati

2 心淨得念
無所貪樂
已度癡淵
如雁棄池

91 uyyuñanti satīmanto
na nikete ramanti te
haṃsā va pallalaṃ hitvā
okamokaṃ jahanti te

3 量腹而食
無所藏積
心空無想
度眾行地
如空中鳥
遠逝無礙

92 yesaṃ sannicayo natthi
ye pariññāta-bhojanā
suññato animitto ca
vimokkho yassa gocaro
ākāse'va sakuntānaṃ
gati tesaṃ durannayā

4 世間習盡
不復仰食
虛心無患
已到脱處
譬如飛鳥
暫下輒逝

93 yass'asavā parikkhīṇā
āhāre ca anissito
suññato animitto ca
vimokkho yassa gocaro
ākāse'va sakuntānaṃ
padaṃ tassa durannayaṃ

5 制根從止
如馬調御
捨憍慢習
為天所敬

94 yass'indriyāni samathaṃ gatāni
assā yathā sārathinā sudantā
pahīnamānassa anāsavassa
devā pi tassa pihayanti tādino

6 不怒如地
不動如山

95 paṭhavīsamo no virujjhati
indakhīlūpamo tādi subbato

真人無垢 rahado va apeta-kaddamo
生死世絕 saṃsārā na bhavanti tādino

7 心已休息 96 santaṃ tassa manaṃ hoti
言行亦正 santā vācā ca kamma ca
從正解脫 sammadaññā vimuttassa
寂然歸滅 upasantassa tādino

8 棄欲無著 97 assaddho akataññū ca
缺三界障 sandhicchedo ca yo naro
望意已絕 hatāvakāso vantāso
是謂上人 sa ve uttamaporiso

9 在聚若野 98 gāme vā yadi vā'raññe
平地高岸 ninne vā yadi vā thale
應真所過 yatthā'rahanto viharanti
莫不蒙祐 taṃ bhūmi-rāmaṇeyyakaṃ

10 彼樂空閑 99 ramaṇīyāni araññāni
眾人不能 yattha na ramatī jano
快哉無望 vītarāgā ramissanti
無所欲求 na te kāmagavesino

8 sahassavagga

述千品法句經第十六 十有六章
述千品者 示學者經多而不要不如約明

1 雖誦千言 100 Sahassam api ce vācā
句義不正 anattha-pada-saṃhitā
不如一要 ekam atthāpadaṃ seyyo
聞可滅意 yaṃ sutvā upasammati

2 雖誦千言 101 Sahassam api ce gāthā
不義何益 anatthapada-saṃhitā
不如一義 ekaṃ gāthāpadaṃ seyyo
聞行可度 yaṃ sutvā upasammati

3 雖多誦經 102 Yo ca gāthāsataṃ bhāse
不解何益 anatthapada-saṃhitā
解一法句 ekaṃ *Dhammapadaṃ* seyyo
行可得道 yaṃ sutvā upasammati

4 千千為敵 103 yo sahassaṃ sahassena
一夫勝之 saṅgāme mānuse jine
未若自勝 ekañ ca jeyya attānaṃ
為害中上 sa ve saṅgāmajuttamo

5 自勝最賢 104 attā have jitam seyyo
故日人雄 yā c'āyaṃ itarā pajā
護意調身 attadantassa posassa
自損至終 niccaṃ saññatacārino

6 雖日尊天 105 n'eva devo na gandhabbo
神魔梵釋 na māro saha brahmunā
皆莫能勝 jitaṃ apajitaṃ kayirā
自勝之人 tathārūpassa jantuno

7	月千反祠 終身不輟 不如須臾 一心念法 一念道福 勝彼終身	106	māse māse sahassena yo yajetha sataṃ samaṃ ekañ ca bhāvitattanāṃ muhuttam api pūjaye sā yeva pūjanā seyyo yañ ce vassasataṃ hutaṃ
8	雖終百歲 奉事火祠 不如須臾 供養三尊 一供養福 勝彼百年	107	yo ce vassasataṃ jantu aggiṃ paricare vane ekañ ca bhāvitattānaṃ muhuttam api pūjaye sā yeva pūjanā seyyo yañ ca vassasataṃ hutaṃ
9	祭神以求福 從後觀其報 四分未望一 不如禮賢者	108	yam kiñci yiṭṭham va hutaṃ va loke saṃvaccharaṃ yajetha puññapekho sabbaṃ pi taṃ na catubhāgam eti abhivādanā ujjugatesu seyyo
10	能善行禮詳 常敬長老者 四福自然增 色力壽而安	109	abhivādanasīlissa niccaṃ vaddhāpacāyino cattāro dhammā vaḍḍhanti āyu vaṇṇo sukhaṃ balaṃ
11	若人壽百歲 遠正不持戒 不如生一日 守戒正意禪	110	yo ce vassasataṃ j īve dussīlo asamāhito ekāhaṃ jivitaṃ seyyo sīlavantassa jhāyino
12	若人壽百歲 邪偽無有智 不如生一日 一心學正智	111	yo ce vassasataṃ jīve duppañño asamāhito ekāhaṃ jīvitaṃ seyyo paññavantassa jhāyino

13	若人壽百歲 懈怠不精進 不如生一日 勉力行精進	112	yo ce vassasataṃ jīve kusīto hīnavīriyo ekāhaṃ jīvitaṃ seyyo viriyaṃ ārabhato daḷhaṃ
14	若人壽百歲 不知成敗事 不如生一日 見微知所忌	113	yo ce vassasataṃ jīve apassaṃ udayavyayaṃ ekāhaṃ jīvitaṃ seyyo passato udayabbayaṃ
15	若人壽百歲 不見甘露道 不如生一日 服行甘露味	114	yo ce vassasataṃ jīve apassaṃ amataṃ padaṃ ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ
16	若人壽百歲 不知大道義 不如生一日 學推佛法要	115	yo ce vassasataṃ jīve apassaṃ dhammam uttamaṃ ekāhaṃ jīvitaṃ seyyo passato dhammaṃ muttamaṃ

9 pāpavagga

惡行品　法句經第十七　二十有二章
惡行品者 感切惡人動有罪報 不行無患

1 見善不從
反隨惡心
求福不正
反樂邪婬

116 abhittharetha kalyāṇe
pāpā cittaṃ nivāraye
dandhaṃ hi karoto puññaṃ
pāpasmiṃ ramatī mano

2 凡人為惡
不能自覺
愚癡快意
令後鬱毒

136 atha pāpāni kammāni
karaṃ bālo na bujjhati
sehi kammehi dummedho
aggidaḍḍho va tappati

3 兇人行虐
沈漸數數
快欲為人
罪報自然

117 pāpañ ce puriso kayirā
na taṃ kayirā punappunaṃ
na tamhi chandaṃ kayirātha
dukkho pāpassa uccayo

4 吉人行德
相隨積增
甘心為之
福應自然

118 puññañ ce puriso kayirā
kayirāth'enaṃ punappunaṃ
tamhi chandaṃ kayirātha
sukho puññassa uccayo

5 妖孽見福
其惡未熟
至其惡熟
自受罪虐

119 pāpo pi passatī bhadraṃ
yāva pāpaṃ na paccati
yadā ca paccatī pāpaṃ
atha pāpo pāpāni passati

6 貞祥見禍
其善未熟
至其善熟
必受其福

120 bhadro pi passatī pāpaṃ
yāva bhadraṃ na paccati
yadā ca paccati bhadraṃ
atha bhadro bhadrāni passati

7 擊人得擊
行怨得怨
罵人得罵
施怒得怒

8 世人無聞
不知正法
生此壽少
何宜為惡

9 莫輕小惡
以為無殃
水渧雖微
漸盈大器
凡罪充滿
從小積成

121 mā'ppamaññtha pāpassa
'na maṃ taṃ āgamissati
udabindu-nipātena
udakumbho pi pūrati
pūrati bālo pāpassa
thoka-thokaṃ pi āciṇaṃ

10 莫輕小善
以為無福
水滴雖微
漸盈大器
凡福充滿
從纖纖積

122 mā'ppamaññtetha puññassa
'na maṃ taṃ āgamissati
udabindu-nipātena
udakumbho pi pūrati
pūrati dhīro puññassa
thoka-thokaṃ pi āciṇaṃ

11 夫士為行
好之與惡
各自為身
終不敗夭

12 好取之士
自以為可
沒取彼者
人亦沒之

13 惡不即時
如搆牛乳

71 na hi pāpaṃ kataṃ kammaṃ
sajju khīraṃ va muccati

罪在陰伺
如灰覆火

dahaṃ taṃ bālaṃ anveti
bhasmacchanno va pāvako

14 戲笑為惡
以作身行
號泣受報
隨行罪至

67 na tam kammaṃ kataṃ sādhu
yaṃ katvā anutappati
yassa assumukho rodaṃ
vipākaṃ paṭisevati

15 作惡不覆
如兵所截
牽往乃知
已墮惡行
後受苦報
如前所習

16 如毒摩瘡
船入洄澓
惡行流衍
靡不傷剋

17 加惡誣罔人
清白猶不污
愚殃反自及
如塵逆風坌

125 yo appaduṭṭhassa narassa dussati
suddhassa posassa anaṅganassa
tam eva bālaṃ pacceti pāpaṃ
sukhumo rajo paṭivātaṃ va khitto

18 過失犯非惡
能追悔為善
是明照世間
如日無雲曀

19 夫士所以行
然後身自見
為善則得善
為惡則得惡

20 有識墮胞胎
惡者入地獄
行善上昇天
無為得泥洹

126 gabbham eke uppajjanti
nirayaṃ pāpakammino
saggaṃ sugatino yanti
parinibbanti anāsavā

21 非空非海中
非隱山石間
莫能於此處
避免宿惡殃

127 na antalikkhe na samuddamajjhe
na pabbatānaṃ vivaraṃ pavissa
na vijjati so jagatippadeso
yattha-ṭṭhito muñceyya pāpakammā

22 眾生有苦惱
不得免老死
唯有仁智者
不念人非惡

10 daṇḍavagga

刀杖品　法句經第十八　十有四章
刀杖品者 教習慈仁 無行刀杖賊害眾生

1 一切皆懼死
莫不畏杖痛
恕己可為譬
勿殺勿行杖

129 sabbe tasanti daṇḍassa
sabbe bhāyanti maccuno
attānam upamaṃ katvā
na haneyya na ghātaye

2 能常安群生
不加諸楚毒
現世不逢害
後世長安隱

132 sukhakāmāni bhutāni
yo daṇḍena na hiṃsati
attano sukham esāno
pecca so labhate sukhaṃ

3 不當麤言
言當畏報
惡往禍來
刀杖歸軀

133 mā'voca pharusaṃ kañci
vuttā paṭivadeyyu taṃ
dukkhā hi sārambhakathā
paṭidaṇḍā phuseyyu taṃ

4 出言以善
如叩鐘磬
身無論議
度世則易

134 sace n'eresi attānaṃ
kaṃso upahato yathā
esa patto'si nibbānaṃ
sārambho te na vijjati

5 歐杖良善
妄讒無罪
其殃十倍
災迅無赦

137 yo daṇḍena adaṇḍesu
appaduṭṭhesu dussati
dasannam aññataraṃ ṭhānaṃ
khippam eva nigacchati

6 生受酷痛
形體毀折
自然惱病
失意恍惚

138 vedanaṃ pharusaṃ janiṃ
sarīrassa ca bhedanaṃ
garukaṃ vā pi ābādhaṃ
cittakkhepaṃ va pāpune

7 人所誣咎
或縣官厄
財產耗盡
親戚離別

139 rājato vā upassaggaṃ
abbhakkhānaṃ va dārunaṃ
parikkhayaṃ va ñātīnaṃ
bhogānaṃ va pabhaṅguraṃ

8 舍宅所有
災火焚燒
死入地獄
如是為十

140 atha v'assa agārāni
aggi ḍahati pāvako
kāyassa bhedā duppañño
nirayaṃ so upapajjati

9 雖裸剪髮
長服草衣
沐浴踞石
拉疑結何

141 na naggacariyā na jaṭā na paṅkā
n'ānāsakā thaṇḍilasāyikā va
rajo ca jallam ukkuṭikappadhānaṃ
sodhenti maccam avitiṇṇakaṅkhaṃ

10 不伐殺燒
亦不求勝
人愛天下
所適無怨

11 世黨有人
能知慚愧
是名誘進
如策良馬

143 hirīnisedho puriso
koci lokasmiṃ vijjati
yo nindam appabodhati
asso bhadro kasām iva

12 如策善馬
進道能遠
人有信戒
定意精進
受道慧成
便滅眾苦

144 asso yathā bhadro kasā niviṭṭho
ātāpino saṃvegino bhavātha
saddhāya silena ca viriyena ca
samādhinā dhammavinicchayena ca
sampannavijjācaraṇā paṭissatā
pahassatha dukkham idam anappakaṃ

13 自嚴以修法
滅損受淨行

142 alaṅkato ce pi samañ careyya
santo danto niyato brahmacārī

杖不加群生
是沙門道人

sabbesu bhūtesu nidhāya daṇḍaṃ
so brāhmaṇo so samaṇo sa bhikkhu

14 無害於天下
終身不遇害
常慈於一切
孰能與為怨

11 jarāvagga

老耗品 法句經第十九 十有四章
老耗品者 誨人勤力 不與命競 老悔何益

1 何喜何笑
命常熾然
深弊幽冥
如不求錠

146 ko nu hāso? kim ānando
niccaṃ pajjalite sati?
andhakārena onaddhā
padīpaṃ na gavessatha?

2 見身形範
倚以為安
多想致病
豈知非真

147 passa cittakataṃ bimbaṃ
arukāyaṃ samussitaṃ
āturaṃ bahusaṅkappaṃ
yassa natthi dhuvaṃ ṭhiti

3 老則色衰
病無光澤
皮緩肌縮
死命近促

148 parijiṇṇam idam rūpaṃ
roganiḍḍaṃ pabhaṅguraṃ
bhijjati pūtisandeho
maraṇantaṃ hi jīvitaṃ

4 身死神徒
如御棄車
肉消骨散
身何可怙

149 yān'imāni apatthāni
alāpūn'eva sārade
kāpotakāni aṭṭhīni
tāni disvāna kā rati?

5 身為如城
骨幹肉塗
生至老死
但藏恚慢

150 aṭṭhīnaṃ nagaraṃ kataṃ
maṃsa-lohita-lepanaṃ
yattha jarā ca maccū ca
māno makkho ca ohito

6 老則形變
喻如故車
法能除苦
宜以仂學

151 jīranti ve rājarathā sucittā
atho sarīraṃ pi jaram upeti
sataṃ ca dhammo na jaram upeti
santo have sabbhi pavedayanti

7 人之無聞
老若特牛
但長肌肥
無有福慧

152 appassutā'yaṃ puriso
balivaddo va jīrati
maṃsāni tassa vaḍḍhanti
paññā tassa na vaḍḍhati

8 生老無聊
往來艱難
意猗貪身
生苦無端

153 anekajāti-saṃsāraṃ
sandhāvissam anibbisaṃ
gahakārakaṃ gavesanto
dukkhā jāti puṇnappunaṃ

9 慧以見苦
是故棄身
滅意斷行
愛盡無生

154 gahakāraka diṭṭho'si
puna gehaṃ na kāhasi
sabbā te phāsukā bhaggā
gahakūṭaṃ visaṅkhitaṃ
visaṅkhāragataṃ cittaṃ
taṇhānaṃ khayam ajjhagā

10 不修梵行
又不富財
老如白鷺
守伺空池

155 acaritvā brahmacariyaṃ
aladdhā yobbane dhanaṃ
jiṇṇa-koñcā va jhāyanti
khīṇamacche va pallale

11 既不守戒
又不積財
老羸氣竭
思故何逮

156 acaritvā brahmacariyaṃ
aladdhā yobbane dhanaṃ
senti cāpā'tikhīṇā va
purāṇāni anutthunaṃ

12 老如秋葉
何穢鑑錄
命疾脱至
亦用後悔

13 命欲日夜盡
及時可勤力
世間諦非常
莫惑墮冥中

14 當學燃意燈
自練求智慧
離垢勿染污
執燭觀道地

12 attavagga

愛身品 法句經第二十 十有三章愛身品者
所以勸學 終有益己滅罪興福

1 自愛身者
慎護所守
悕望欲解
學正不寐

157 attānañ ce piyaṃ jaññā
rakkheyya naṃ surakkhitaṃ
tiṇṇam aññataraṃ yāmaṃ
paṭijaggeyya paṇḍito

2 為身第一
常自勉學
利乃誨人
不惓則智

158 attānam eva paṭhamaṃ
patīrūpe nivesaye
ath aññam anusāseyya
na kilisseyya paṇḍito

3 學先自正
然後正人
調身入慧
必遷為上

159 attānañ ce tathā kayirā
yath'aññam anusāsati
sudanto vata dammetha
attā hi kira duddamo

4 身不能利
安能利人
心調體正
何願不至

5 本我所造
後我自受
為惡自更
如剛鑽珠

161 attanā va kataṃ pāpaṃ
attajam attasambhavaṃ
abhimanthati dummedhaṃ
vajiraṃ v'asmamayaṃ maṇiṃ

6 人不持戒
滋蔓如藤
逞情極欲
惡行日增

162 yassa accanta-dussīlyaṃ
māluvā sālam iv'otthataṃ
karoti so tath'attānaṃ
yathā nam icchatī diso

7 惡行危身
愚以為易
善最安身
愚以為難

163 sukarāni asādhūni
attano ahitāni ca
yaṃ ve hitañ ca sādhu ca
taṃ ve paramadukkaraṃ

8 如真人教
以道法身
愚者疾之
見而為惡

164 yo sāsanam arahataṃ
ariyānaṃ dhammajīvinaṃ
paṭikkosati dummedho
diṭṭhiṃ nissāya pāpikaṃ
phalāni kaṭṭhakass'eva
attaghaññāya phallati

9 行惡得惡
如種苦種
惡自受罪
善自受福
亦各須熟
彼不自代
習善得善
亦如種甜

165 attanā va kataṃ pāpaṃ
attanā saṅkilissati
attanā akataṃ pāpaṃ
attanā va visujjhati
suddhī asuddhī paccattaṃ
nāññam añño visodhaye

10 自利利人
益而不費
欲知利身
戒聞為最

166 attadatthaṃ paratthena
bahunā pi na hāpaye
attadattham abhiññāya
sadatthapasuto siyā

11 如有自憂
欲生天上
敬樂聞法
當念佛教

12 凡用必豫慮
勿以損所務
如是意日修
事務不失時

13 夫治事之士
能至終成利
真見身應行
如是得所欲

13 lokavagga

世俗品　第二十一　十有四章
世俗品者 說世幻夢 當捨浮華勉修道用

1 如車行道
捨平大途
從邪徑敗
生折軸憂

2 離法如是
從非法增
愚守至死
亦有折患

3 順行正道
勿隨邪業
行住臥安
世世無患

169 dhammaṃ care sucaritaṃ
na taṃ duccaritaṃ care
dhammacārī sukhaṃ seti
asmiṃ loke paramhi ca

4 萬物如泡
意如野馬
居世若幻
拉何樂此

170 yathā bubbulakaṃ passe
yathā passe marīcikaṃ
evaṃ lokam avekkhantaṃ
maccurājā na passati

5 若能斷此
伐其樹根
日夜如是
必至於定

පුස්තකාලය
කැලණිය විශ්වවිද්‍යාලය (ශ්‍රී ලංකාව)
කැලණිය.

6 一施如信
如樂之人
或從惱意
以飯食眾
此輩日夜
不得定意

7 世俗無眼
莫見道真
如少見明
當養善意

8 朱雁將群
避羅高翔
明人導世
度脫邪眾

175 haṃsādiccapatheyanti
ākāse yanti iddhiyā
nīyanti dhīrā lokamhā
jetvā māraṃ savāhiniṃ

9 世皆有死
三界無安
諸天雖樂
福盡亦喪

10 觀諸世間
無生不終
欲離生死
當行道真

11 癡覆天下
貪令不見
邪疑卻道
苦愚從是

12 一法脫過
謂妄語人
不免後世
靡惡不更

176 ekaṃ dhammam atītassa
musāvādissa jantuno
vitiṇṇa-paralokassa
natthi pāpam akāriyaṃ

13 雖多積珍寶
嵩高至于天
如是滿世間
不如見道跡

14 不善像如善
愛如似無愛
以苦為樂像
狂夫為所厭

14 buddhavagga

述佛品　法句經第二十二　二十有一章
述佛品者 道佛神德無不利度明為世則

1 已勝不受惡
一切勝世間
叡智廓無疆
開曚令入道

179 yassa jitaṃ n'āvajīyati
jitam assa no yāti koci loke
taṃ buddham anantagocaraṃ
apadaṃ kena padena nessatha?

2 決網無罣礙
愛盡無所積
佛意深無極
未踐跡令踐

180 yassa jālinī visattikā
taṇhā natthi kuhiñci netave
taṃ buddham anantagocaraṃ
apadaṃ kena padena nessatha?

3 勇健立一心
出家日夜滅
根斷無欲意
學正念清明

181 ye jhānapasutā dhīrā
nekkhammūpasame ratā
devā pi tesaṃ pihayanti
sambuddhānaṃ satīmataṃ

4 見諦淨無穢
已度五道淵
佛出照世間
為除眾憂苦

5 得生人道難
生壽亦難得
世間有佛難
佛法難得聞

182 kiccho manussapaṭilābho
kicchaṃ maccāna jīvitaṃ
kicchaṃ saddhammasavaṇaṃ
kiccho buddhānam uppādo

6 我既無歸保
亦獨無伴侶
積一行得佛
自然通聖道

7 船師能渡水
精進為橋梁
人以種姓繫
度者為健雄

8 壞惡度為佛
止地為梵志
除饉為學法
斷種為弟子

9 觀行忍第一
佛說泥洹最
捨罪作沙門
無嬈害於彼

184 khantīparamam tapo-titikkhā
nibbānaṃ paramaṃ vadanti buddhā
na hi pabbajito parūpaghātī
samaṇo hoti paraṃ viheṭhayanto

10 不嬈亦不惱
如戒一切持
少食捨身貪
有行幽隱處
意諦以有黠
是能奉佛教

185 anūpavādo anūpaghāto
pātimokkhe ca saṃvaro
mattaññutā ca bhattasmiṃ
pantaṃ ca sayanāsanaṃ
adhicitte ca āyogo
etaṃ buddhāna sāsanaṃ

11 諸惡莫作
諸善奉行
自淨其意
是諸佛教

183 sabbapāpassa akaraṇaṃ
kusalassa upasampadā
sacitta-pariyodapanaṃ
etaṃ buddhāna sāsanaṃ

12 佛為尊貴
斷漏無婬
諸釋中雄
一群從心

13 快哉福報
所願皆成
敏於上寂
自致泥洹

14 或多自歸
山川樹神
廟立圖像
祭祠求福

188 bahū ve saraṇaṃ yanti
pabbatāni vanāni ca
ārāma-rukkha-cetyāni
manussā bhaya-tajjitā

15 自歸如是
非吉非上
彼不能來
度我眾苦

189 n'etaṃ kho saraṇaṃ khemaṃ
n'etaṃ saraṇam uttamaṃ
n'etaṃ saraṇaṃ āgamma
sabbadukkhā pamuccati

16 如有自歸
佛法聖眾
道德四諦
必見正慧

190 yo ca buddhañ ca dhammañ ca
saṅghañ ca saraṇaṃ gato
cattāri ariyasaccāni
sammappaññāya passati

17 生死極苦
從諦得度
度世八道
斯除眾苦

191 dukkhaṃ dukkhasamuppādaṃ
dukkhassa ca atikkamaṃ
ariyañ c'aṭṭhaṅgikaṃ maggaṃ
dukkhūpasama-gāminaṃ

18 自歸三尊
最吉最上
唯獨有是
度一切苦

192 etaṃ kho saraṇaṃ khemaṃ
etaṃ saraṇam uttamaṃ
etaṃ saraṇam āgamma
sabbadukkhā pamuccati

19 士如中正
志道不慳
利哉斯人
自歸佛者

20 明人難值
亦不比有
其所生處
族親蒙慶

193 dullabho purisājañño
na so sabbattha jāyati
yattha so jāyati dhīro
taṃ kulaṃ sukham edhati

21 諸佛興快
說經道快
眾聚和快
和則常安

194 sukho buddhānam uppādo
sukhā saddhammadesanā
sukhā saṅghassa sāmaggī
samaggānaṃ tapo sukho

15 sukhavagga

安寧品　法句經第二十三　十有四章
安寧品者 差次安危去惡即善快而不墮

1 我生已安
不慍於怨
眾人有怨
我行無怨

197 susukhaṃ vata jīvāma
verinesu averino
verinesu manussesu
viharāma averino

2 我生已安
不病於病
眾人有病
我行無病

198 susukhaṃ vata jīvāma
āturesu anāturā
āturesu manussesu
viharāma anāturā

3 我生已安
不慼於憂
眾人有憂
我行無憂

199 susukhaṃ vata jīvāma
ussukesu anussukā
ussukesu manussesu
viharāma anussukā

4 我生已安
清淨無為
以樂為食
如光音天

200 susukhaṃ vata jīvāma
yesaṃ no natthi kiñcanaṃ
pītibhakkhā bhavissāma
devā ābhassarā yathā

5 我生已安
澹泊無事
彌薪國火
安能燒我

6 勝則生怨
負則自鄙
去勝負心
無諍自安

201 jayaṃ veraṃ pasavati
dukkhaṃ seti parājito
upasanto sukhaṃ seti
hitvā jaya-parājayaṃ

7 熱無過婬
毒無過怒
苦無過身
樂無過滅

202 natthi rāgasamo aggi
natthi dosasamo kali
natthi khandhādisā dukkhā
natthi santiparaṃ sukhaṃ

8 無樂小無
小辯小慧
觀求大者
乃獲大安

9 我為世尊
長解無憂
正度三有
獨降眾魔

10 見聖人快
得依附快
得離愚人
為善獨快

206 sādhu dassanam ariyānaṃ
sannivāso sadā sukho
adassanena bālānaṃ
niccam eva sukhī siyā

11 守正道快
巧說法快
與世無諍
戒具常快

12 依賢居快
如親親會
近仁智者
多聞高遠

207ef dhīro ca sukhasaṃvāso
ñātīnaṃ va samāgamo
208ab dhīrañ ca paññañ ca bahussutañ ca
dhorayhaśīlaṃ vatavantam āriyaṃ

13 壽命鮮少
而棄世多
學當取要
令至老安

14 諸欲得甘露
棄欲滅諦快
欲度生死苦
當服甘露味

16 piyavagga

好喜品　法句經第二十四　十有二章
好喜品者禁人多喜能不貪欲則無憂患

1	違道則自順 順道則自違 捨義取所好 是為順愛欲	209	ayoge yuñjam attānaṃ yogasmiñ ca ayojayaṃ atthaṃ hitvā piyaggāhī pihet'atthānuyoginaṃ
2	不當趣所愛 亦莫有不愛 愛之不見憂 不愛見亦憂	210	mā piyehi samāgañchi appiyehi kudācanaṃ piyānam adassanaṃ dukkhaṃ appiyānañ ca dassanaṃ
3	是以莫造愛 愛憎惡所由 以除縛結者 無愛無所憎	211	tasmā piyaṃ na kayirātha piyāpāyo hi pāpako ganthā tesaṃ na vijjanti yesaṃ natthi piyāppiyaṃ
4	愛喜生憂 愛喜生畏 無所愛喜 何憂何畏	212	piyato jāyatī soko piyato jāyatī bhayaṃ piyato vippamuttassa natthi soko kuto bhayaṃ?
5	好樂生憂 好樂生畏 無所好樂 何憂何畏	214	ratiyā jāyatī soko ratiyā jāyatī bhayaṃ ratiyā vippamuttassa natthi soko kuto bhayaṃ?
6	貪欲生憂 貪欲生畏 解無貪欲 何憂何畏	216	taṇhāya jāyatī soko taṇhāya jāyatī bhayaṃ taṇhāya vippamuttassa natthi soko kuto bhayaṃ?

7	貪法戒成 至誠知慚 行身近道 為眾所愛	217	sīla-dassana-sampannaṃ dhammaṭṭhaṃ saccavedinaṃ attano kamma-kubbānaṃ taṃ jano kurute piyaṃ
8	欲態不出 思正乃語 心無貪愛 必截流渡	218	chandajāto anakkhāte manasā ca phuṭo siyā kāmesu ca appaṭibaddha-citto uddhaṃsoto ti vuccati
9	譬人久行 從遠吉還 親厚普安 歸來歡喜	219	cirappavāsiṃ purisaṃ dūrato sotthim āgataṃ ñātimittā suhajjā ca abhinandanti āgataṃ
10	好行福者 從此到彼 自受福祚 如親來喜	220	tath'eva katapuññaṃ pi asmā lokā paraṃ gataṃ puññāni paṭigaṇhanti piyaṃ ñātiṃ va āgataṃ
11	起從聖教 禁制不善 近道見愛 離道莫親	77	ovadeyy'ānusāseyya asabbhā ca nivāraye sataṃ hi so piyo hoti asataṃ hoti appiyo
12	近與不近 所住者異 近道昇天 不近墮獄		

17 kodhavagga

忿怒品　法句經第二十五　二十有六章
忿怒品者 見瞋恚害寬弘慈柔天祐人愛

1 忿怒不見法
忿怒不知道
能除忿怒者
福喜常隨身

2 貪婬不見法
愚癡意亦然
除婬去癡者
其福第一尊

3 恚能自制
如止奔車
是為善御
棄冥入明

222 yo ve uppatitaṃ kodhaṃ
rathaṃ bhantaṃ va dhāraye
tam ahaṃ sārathiṃ brūmi
rasmiggāho itaro jano

4 忍辱勝恚
善勝不善
勝者能施
至誠勝欺

223 akkodhena jine kodhaṃ
asādhuṃ sādhunā jine
jine kadariyaṃ dānena
saccena alikavādinaṃ

5 不欺不怒
意不多求
如是三事
死則上天

224 saccaṃ bhaṇe na kujjheyya
dajjā'ppasmiṃ pi yācito
etehi tīhi ṭhānehi
gacche devāna santike

6 常自攝身
慈心不殺
是生天上
到彼無憂

225 ahiṃsakā ye munayo
niccaṃ kāyena saṃvutā
te yanti accutaṃ thānaṃ
yattha gantvā na socare

7 意常覺寤
明慕勤學
漏盡意解
可致泥洹

226 sadā jāgaramānānaṃ
ahorattânusikkhataṃ
nibbānam adhimuttānaṃ
atthan gacchanti āsavā

8 人相謗毀
自古至今
既毀多言
及毀訥忍
亦毀中和
世無不毀

227 porāṇam etam atula
n'etam ajjatanām iva
nindanti tuṇhi-m-āsīnaṃ
nindanti bahubhāṇinaṃ
mitabhāṇinaṃ pi nindanti
natthi loke anindito

9 欲意非聖
不能制中
一毀一譽
但為利名

228 na c'âhu na ca bhavissati
na c'etarahi vijjati
ekantaṃ nindito poso
ekantaṃ vā pasaṃsito

10 明智所譽
唯稱是賢
慧人守戒
無所譏謗

229 yañ ce viññū pasaṃsanti
anuvicca suve suve
acchiddavuttiṃ medhāviṃ
paññāsīla-samāhitaṃ

11 如羅漢淨
莫而誣謗
諸人咨嗟
梵釋所稱

230 nekkhaṃ jambonadass'eva
devā pi naṃ pasaṃsanti
ko taṃ ninditum arahati?
brahmunā pi pasaṃsito

12 常守慎身
以護瞋恚
除身惡行
進修德行

231 kāyappakopaṃ rakkheyya
kāyena saṃvuto siyā
kāyaduccaritaṃ hitvā
kāyena sucaritaṃ care

13 常守慎言
以護瞋恚
除口惡言
誦習法言

232 vacīpakopaṃ rakkheyya
vācāya saṃvuto siyā
vacīduccaritaṃ hitvā
vācāya sucaritaṃ care

14 常守慎心
以護瞋恚
除心惡念
思惟念道

15 節身慎言
守攝其心
捨恚行道
忍辱最強

16 捨恚離慢
避諸受會
不著名色
無為滅苦

17 起而解怒
婬生自禁
捨不明健
斯皆得安

18 瞋斷臥安
恚滅婬憂
怒為毒本
軟意梵志
言善得譽
斷為無患

19 同志相近
節為作惡
後別餘恚
火自燒惱

20 不知慚愧
無戒有怒
為怒所牽
不厭有務

233 manopakopaṃ rakkheyya
manasā saṃvuto siyā
manoduccaritaṃ hitvā
manasā sucaritaṃ care

234 kāyena saṃvutā dhīrā
atho vācāya saṃvutā
manasā saṃvutā dhīrā
te ve suparisaṃvutā

221 kodhan jahe vippajaheyya mānaṃ
saññjanaṃ sabbam atikkameyya
taṃ nāmārūpasmim asajjamānaṃ
akiñcanaṃ nānupatanti dukkhā

21 有力近兵
無力近軟
夫忍為上
宜常忍羸

22 舉眾輕之
有力者忍
夫忍為上
宜常忍羸

23 自我與彼
大畏有三
如知彼作
宜滅己中

24 俱兩行義
我為彼教
如知彼作
宜滅己中

25 苦智勝愚
麤言惡説
欲常勝者
於言宜默

26 夫為惡者
怒有怒報
怒不報怒
勝彼鬥負

18 malavagga

塵垢品　法句經第二十六　十有九章
塵垢品者分別清濁學當潔百無行污辱

1	生無善行 死墮惡道 住疾無間 到無資用	237	upanītayayo ca dāni'si sampayāto'si yamassa santikaṃ vāso pi ca te natthi antarā pātheyyaṃ pi ca te na vijjati
2	當求智慧 以然意定 去垢勿污 可離苦形	238	so karohi dīpam attano khippaṃ vāyama paṇḍito bhava niddhantamalo anaṅgaṇo na puna jāti-jaram upehisi
3	慧人以漸 安徐稍進 洗除心垢 如工鍊金	239	anupubbena medhāvī thoka-thokaṃ khaṇe khaṇe kammāro rajatass'eva niddhame malam attano
4	惡生於心 還自壞形 如鐵生垢 反食其身	240	ayasā va malaṃ samuṭṭhitaṃ tad uṭṭhāya tam eva khādati evam atidhonacārinaṃ sakakammāni nayanti duggatiṃ
5	不誦為言垢 不勤為家垢 不嚴為色垢 放逸為事垢	241	asajjhāyamalā mantā anuṭṭhānamalā gharā malaṃ vaṇṇassa kosajjaṃ pamādo rakkhato malaṃ
6	慳為惠施垢 不善為行垢 今世亦後世 惡法為常垢	242	malitthiyā duccaritaṃ maccheraṃ dadato malaṃ malā ve pāpakā dhammā asmiṃ loke paramhi ca

7	垢中之垢 莫甚於癡 學當捨惡 比丘無垢	243	tato malā malataraṃ avijjā paramaṃ malaṃ etaṃ malaṃ pahatvāna nimmalā hotha bhikkhavo
8	苟生無恥 如烏長喙 強顏耐辱 名曰穢生	244	sujīvam ahirikena kākasūrena dhaṃsinā pakkhandinā pagobbhena sankiliṭṭhena jivitaṃ
9	廉恥雖苦 義取清百 避辱不妄 名曰潔生	245	hirīmatā ca dujjīvaṃ niccaṃ sucigavesinā alīnen'appagabbhena suddhājivena passatā
10	愚人好殺 言無誠實 不與而取 好犯人婦	246	yo pāṇam atipāteti musāvādañ ca bhāsati loke adinnam ādiyati paradārañ ca gacchati
11	逞心犯戒 迷惑於酒 斯人世世 自掘身本	247	surāmerayapānañ ca yo naro anuyuñjati idh'eva-m eso lokasmiṃ mūlaṃ khaṇati attano
12	人如覺是 不當念惡 愚近非法 久自燒沒	248	evaṅ bho purisa jānāhi pāpadhamā asaññatā mā taṃ lobho adhammo ca ciraṃ dukkhāya randhayuṃ
13	若信布施 欲揚名譽 會人虛飾 非入淨定	249	dadāti ve yathāsaddhaṃ yathāpasādanaṃ jano tattha yo maṅku hoti paresaṃ pānabhojane na so divā vā rattiṃ vā samādhim adhigacchati

14 一切斷欲
截意根原
晝夜守一
必入定意

250 yassa c'etaṃ samucchinaṃ
mūlaghaccaṃ samūhataṃ
sa ve divā vā rattiṃ vā
samādhim adhigacchati

15 著垢為塵
從染塵漏
不染不行
淨而離愚

16 見彼自侵
常內自省
行漏自欺
漏盡無垢

17 火莫熱於婬
捷莫疾於怒
網莫密於癡
愛流駛乎河
虛空無轍跡
沙門無外意
眾人盡樂惡
唯佛淨無穢

251 natthi rāgasamo aggi
natthi dosasamo gaho
natthi mohasamaṃ jālaṃ
natthi taṇhāsamā nadī

18 虛空無轍跡
沙門無外意
世間皆無常
佛無我所有

254 ākāse padaṃ natthi
samaṇo natthi bāhire
papañcâbhiratā pajā
nippapañcā tathāgatā

19 虛空無轍跡
沙門無外意
世間皆無常
佛無我所有

255 ākāse padaṃ natthi
samaṇo natthi bāhire
saṅkhārā sassatā natthi
natthi buddhānaṃ iñjitaṃ

19 dhammaṭṭhavagga

奉持品　法句經第二十七　十有七章
奉持品者 解說道義法貴德行不用貪侈

1 好經道者
不競於利
有利無利
無欲不惑

256 na tena hoti dhammaṭṭho
yen'atthaṃ sahasā naye
yo ca attham anatthañ ca
ubho niccheyya paṇḍito

2 常愍好學
正心以行
擁懷寶慧
是謂為道

257 asāhasena dhammena
samena nayatī pare
dhammassa gutto medhāvī
dhammaṭṭho ti pavuccati

3 所謂智者
不必辯言
無恐無懼
守善為智

258 na tena paṇḍito hoti
yāvatā bahu bhāsati
khemī averī abhayo
paṇḍto ti pavuccati

4 奉持法者
不以多言
雖素少聞
身依法行
守道不忘
可謂奉法

259 na tāvatā dhammadharo
yāvatā bahu bhāsati
yo ca appaṃ pi sutvāna
dhammaṃ kāyena passati
sa ve dhammadharo hoti
yo dhammaṃ nappamajjati

5 所謂老者
不必年耆
形熟髮白
惷愚而已

260 na tena thero hoti
yen'assa palitaṃ siro
paripakko vayo tassa
moghajiṇṇo ti vuccati

6 謂懷諦法
順調慈仁
明遠清潔
是為長老

261 yamhi saccañ ca dhammo ca
ahiṃsā saññamo damo
sa ve vantamalo dhīro
thero iti pavuccati

7	所謂端政 非色如花 慳嫉虛飾 言行有違	262	na vākkaraṇamattena vaṇṇapokkharatāya vā sādhurūpo naro hoti issukī maccharī saṭho
8	謂能捨惡 根原已斷 慧而無恚 是謂端政	263	yassa c'etaṃ samucchinnaṃ mūlaghaccaṃ samūhataṃ sa vantadoso medhāvī sādhurūpo ti vuccati
9	所謂沙門 非必除髮 妄語貪取 有欲如凡	264	na muṇḍakena samaṇo abbato alikaṃ bhanaṃ icchā-lobha-samāpanno samaṇo kiṃ bhavissati?
10	謂能止惡 恢廓弘道 息心滅意 是為沙門	265	yo ca sameti pāpāni aṇuṃ-thūlāni sabbaso samitattā hi pāpānaṃ samaṇo ti pavuccati
11	所謂比丘 非時乞食 邪行婬彼 稱名而已	266	na tena bhikkhu hoti yāvatā bhikkhate pare vissaṃ dhammaṃ samādāya bhikkhu hoti na tāvatā
12	謂捨罪福 淨修梵行 慧能破惡 是為比丘	267	yo'dha puññañ ca pāpañ ca bāhetvā brahmacariyavā saṅkhāya loke carati sa ve bhikkhū ti vuccati
13	所謂仁明 非口不言 用心不淨 外順而已	268	na monena munī hoti mūḷharūpo aviddasu yo ca tulaṃ va paggayha varam ādāya paṇḍito
14	謂心無為 內行清虛 此彼寂滅 是為仁明	269	pāpāni parivajjeti sa munī tena so muni yo munāti ubho loke munī tena pavuccati
15	所謂有道 非救一物 普濟天下 無害為道	270	na tena ariyo hoti yena pāṇāni hiṃsati ahimsā sabba-pāṇānaṃ ariyo ti pavuccati
16	戒眾不言 我行多誠 得定意者 要由閉損	271	na sīlabbatamattena bāhusaccena vā puna atha vā samādhilābhena viviccasayanena vā
17	意解求安 莫習凡人 使結未盡 莫能得脫	272	phusāmi nekkhammasukhaṃ aputhujjana-sevitaṃ bhikkhu vissāsam āpādi appatto āsavakkhayaṃ

20 maggavagga

道行品　法句經第二十八　二十有八章
道行品者旨說大要度脱之道此為極妙

1 八直最上道
四諦為法跡
不婬行之尊
施燈必得眼

273 maggān'aṭṭhaṅgiko seṭṭho
saccānaṃ caturo padā
virāgo seṭṭho dhammānaṃ
dipadānaṃ ca cakkhumā

2 是道無復畏
見淨乃度世
此能壞魔兵
力行滅邪苦

274 eso va maggo natth' añño
dassanassa visuddhiyā
etamhi tumhe paṭipajjatha
mārass'etaṃ pamohanaṃ

3 我已開正道
為大現異明
已聞當自行
行乃解邪縛

276 tumhehi kiccam ātappaṃ
akkhātāro tathāgatā
paṭipannā pamokkhanti
jhāyino mārabandhanā

4 生死非常苦
能觀見為慧
欲離一切苦
行道一切除

277 sabbe sankhārā aniccā ti
yadā paññāya passati
atha nibbindatī dukkhe
esa maggo visuddhiyā

5 生死非常空
能觀見為慧
欲離一切苦
但當勤行道

6 起時當即起
莫如愚覆淵
與墮與瞻聚
計疲不進道

280 uṭṭhānakālamhi anuṭṭhahāno
yuvā balī ālasiyam upeto
saṃsanna-saṃkappa-mano kusīto
paññāya maggam alaso na vindati

7 念應念則正
念不應則邪
慧而不起邪
思正道乃成

8 慎言守意念
身不善不行
如是三行除
佛說是得道

281 vācānurakkhī manasā susaṃvuto
kāyena ca akusalaṃ na kayirā
ete tayo kammapathe visodhaye
ārādhaye maggam isippaveditaṃ

9 斷樹無伐本
根在猶復生
除根乃無樹
比丘得泥洹

283 vanaṃ chindatha mā rukkhaṃ
vanato jāyatī bhayaṃ
chetvā vanaṃ ca vanathañ ca
nibbanā hotha bhikkhavo

10 不能斷樹
親戚相戀
貪意自縛
如犢慕乳

284 yāvaṃ hi vanatho na chijjati
aṇumatto pi narassa nārisu
paṭibaddhamano va tāva so
vaccho khīrapako va mātari

11 能斷意本
生死無彊
是為近道
疾得泥洹

12 貪婬致老
瞋恚致病
愚癡致死
除三得道

13 釋前解後
脱中度彼
一切念滅
無復老死

14	人營妻子 不觀病法 死命卒至 如水湍驟	287	taṃ putta-pasu-samma taṃ vyāsattamanasaṃ naraṃ suttaṃ gāmaṃ mahogho va maccu ādāya gacchati
15	父子不救 餘親何望 命盡怙親 如盲守燈	288	na santi puttā tāṇāya na pitā na pi bandhavā antaken'adhipannassa natthi ñātīsu tāṇatā
16	慧解是意 可修經戒 勤行度世 一切除苦	289	etam atthavasaṃ ñatvā paṇḍito sīlasaṃvuto nibbānagamanaṃ maggaṃ khippam eva visodhaye
17	遠離諸淵 如風卻雲 已滅思想 是為知見		
18	智為世長 惔樂無為 知受正教 生死得盡		
19	知眾行空 是為慧見 罷厭世苦 從是道除	277	sabbe saṅkhārā aniccā ti yadā paññāya passati atha nibbindatī dukkhe esa maggo visuddhiyā
20	知眾行苦 是為慧見 疲厭世苦 從是道除	278	sabbe saṅkhārā dukkhā ti yadā paññāya passati atha nibbindatī dukkhe esa maggo visuddhiyā

21	眾行非身 是為慧見 疲厭世苦 從是道除	279	sabbe dhammā anattā ti yadā paññāya passati atha nibbindatī dukkhe esa maggo visuddhiyā
22	吾語汝法 愛箭為射 宜以自勗 受如來言	275	etamhi tumhe patipanā dukkhāss'antaṃ karissatha akkhāto ve mayā maggo aññāya sallasatthanaṃ
23	吾為都以滅 往來生死盡 非一情以解 所演為道眼		
24	駛流肴于海 潘水漾疾滿 故為智者說 可趣服甘露		
25	前未聞法輪 轉為哀眾生 於是奉事者 禮之度三有		
26	三念可念善 三亦難不善 從念而有行 滅之為正斷		
27	三定為轉念 棄猗行無量 得三三窟除 解結可應念		
28	知以戒禁惡 思惟慧樂念 已知世成敗 息意一切解		

21 pakiṇṇakavagga

廣衍品　法句經第二十九　十有四章廣衍品者
言凡善惡積小致大證應章句

1 施安雖小
其報彌大
慧從小施
受見景福

290 mattāsukha-pariccāgā
passe ce vipulaṃ sukhaṃ
caje mattāsukhaṃ dhīro
sampassaṃ vipulaṃ sukhaṃ

2 施勞於人
而欲望祐
殃咎歸身
自遘廣怨

291 paradukkhūpadhānena
yo'ttano sukham icchati
verasaṃsagga-saṃsaṭṭho
verā so na pamuccati

3 已為多事
非事亦造
伎樂放逸
惡習日增

292 yaṃ hi kiccaṃ tad apaviddhaṃ
akiccaṃ pana kayirati
unnaḷānaṃ pamattānaṃ
tesaṃ vaḍḍhanti āsavā

4 精進惟行
習是捨非
修身自覺
是為正習

293 yesañ ca susamāraddhā
niccaṃ kāyagatā sati
akiccaṃ te na sevanti
kicce te na sevanti
kicce sātaccakārino
satānaṃ sampajānānaṃ
atthaṃ gacchanti āsavā

5 既自解慧
又多學問
漸進普廣
油酥投水

6 自無慧意
不好學問
凝縮狹小
酪酥投水

7 近道名顯
如高山雪
遠道闇昧
如夜發箭

304 Dūre santo pakāsanti
himavanto va pabbato
asant'ettha na dissanti
rattikhittā yathā sarā

8 為佛弟子
常寤自覺
晝夜念佛
惟法思眾

296 suppabuddhaṃ pabujjhanti
sadā gotamasāvakā
yesaṃ divā ca ratto ca
niccaṃ buddhagatā sati

9 為佛弟子
當寤自覺
日暮思禪
樂觀一心

299 suppabuddhaṃ pabujjhanti
sadā gotamasāvakā
yesaṃ divā ca ratto ca
niccaṃ kāyagatā sati

10 人當有念意
每食知自少
則是痛欲薄
詳消而保壽

11 學難捨罪難
居在家亦難
會止同利難
難難無過有

302 duppabbajjaṃ durabhiramaṃ
durāvāsā gharā dukhā
dukkho'samānasaṃvāso
dukkhānupatit'addhagū
tasmā na c'addhagū siyā
dukkhānupatito siyā

12 比丘乞求難
何可不自勉
精進得自然
後無欲於人

13 有信則戒成
從戒多致寶
亦從得諧偶
在所見供養

303 saddho sīlena sampanno
yaso-bhogasamappito
yaṃ yaṃ padesaṃ bhajati
tattha tatth'eva pūjito

14 一坐一處臥
一行無放恣
守一以正身
心樂居樹間

305 ekāsanam ekaseyyaṃ
eko caram atandito
eko damayam attānaṃ
vanante ramito siyā

22 nirayavagga

地獄品　法句經第三十　十有六章
地獄品者道泥梨事作惡受惡罪牽不置

1 妄語地獄近
作之言不作
二罪後俱受
是行自牽往

306 abhūtavādī nirayam upeti
yo c'āpi katvā na karomī 'tic'āha
ubho pi te pecca samā bhavanti
nihīnakammā manujā parattha

2 法衣在其身
為惡不自禁
苟沒惡行者
終則墮地獄

307 kāsāvakaṇṭhā bahavo
pāpadhammā asaññatā
pāpā pāpehi kammehi
nirayaṃ te upapajjare

3 無戒受供養
理豈不自損
死噉燒鐵丸
然熱刻火炭

308 seyyo ayoguḷo bhutto
tattho aggisikhūpamo
yañ ce bhuñjeyya dussīlo
raṭṭhapiṇḍam asaññato

4 放逸有四事
好犯他人婦
臥險非福利
毀三淫泆四

309 cattāri ṭhānāni naro pamatto
āpajjati paradārūpasevī
apuññalābhaṃ na nikāmaseyyaṃ
nindaṃ tatiyaṃ nirayaṃ catutthaṃ

5 不福利墮惡
畏惡畏樂寡
王法重罰加
身死入地獄

310 apuññalābho ca gatī ca pāpikā
bhītassa bhītāya ratī ca thokikā
rājā ca daṇḍaṃ garukaṃ paṇeti
tasmā naro paradāraṃ na seve.

6 譬如拔菅草
執緩則傷手
學戒不禁制
獄錄乃自賊

311 kuso yathā duggahito
hattham evā nukantati
sāmaññaṃ dupparāmaṭṭhaṃ
nirayāya ūpakaḍḍhati.

7 人行為慢惰
不能除眾勞
梵行有玷缺
終不受大福

312 yaṃ kiñci sithilaṃ kammaṃ
saṅkiliṭṭhañ ca yaṃ vataṃ
saṅkassaraṃ brahmacariyaṃ
na taṃ hoti mahapphalaṃ

8 從行所當行
自持必令強
遠離諸外道
莫習為塵垢

313 kayirā ce kayirāth entaṃ
daḷham enam parakkame
sithilo hi paribbājo
bhiyyo ākirate rajaṃ

9 為所不當為
然後致鬱毒
行善從吉順
所適無悔恡

314 akataṃ dukkataṃ seyyo
pacchā tapati dukkataṃ
katañ ca sukataṃ seyyo
yaṃ katvā n'ānutappati

10 其於眾惡行
欲作若已作
是苦不可解
罪近難得避

11 妄證求敗
行已不正
怨譖良人
以枉治士
罪縛斯人
自投于坑

12 如備邊城
中外牢固
自守其心
非法不生
行缺致憂
令墮地獄

315 nagaraṃ yathā paccantaṃ
guttaṃ santara bāhiraṃ
evaṃ gopetha attānaṃ
khaṇo ve mā upaccagā
khaṇātitā hi socanti
nirayamhi samappitā

13 可羞不羞
非羞反羞

316 alajjitāye lajjanti
lajjitāye na lajjare

生為邪見
死墮地獄

micchādiṭṭhi samādānā
sattā gacchanti duggatiṃ

14 可畏不畏
非畏反畏
信向邪見
死墮地獄

317 abhaye ca bhayadassino
bhaye cābhayadassino
micchādiṭṭhi samādānā
sattā gacchanti duggatiṃ

15 可避不避
可就不就
翫習邪見
死墮地獄

318 avajje vajjamatino
vajje c'āvajjadassino
micchāditthi-samādānā
sattā gacchanti duggatiṃ

16 可近則近
可遠則遠
恆守正見
死墮善道

319 vajjañ ca vajjato ñatvā
avajjañ ca avajjato
sammādiṭṭhi samādānā
sattā gacchanti suggatiṃ.

23 nāgavagga

象喻品　法句經第三十一　十有八章
象喻品者 教人正身為善得善福報快焉

1	我如象鬥 不恐中箭 常以誠信 度無戒人	320	ahaṃ nāgo'va saṅgāme cāpāto patitaṃ saraṃ ativākyaṃ titikkhissaṃ dussīlo hi bahujjano
2	譬象調正 可中王乘 調為尊人 乃受誠信	321	dantaṃ nayanti samitim dantaṃ rājā bhirūhati danto seṭṭho manussesu yo'tivākyaṃ titikkhati
3	雖為常調 如彼新馳 亦最善象 不如自調	322	varam assatarā dantā ājānīyā ca sindhavā kuñjarā ca mahānāgā attadanto tato varaṃ
4	彼不能適 人所不至 唯自調者 能到調方	323	na hi etehi yānehi gaccheyya agataṃ disaṃ yathā'ttanā sudantena danto dantena gacchati
5	如象名財守 猛害難禁制 繫絆不與食 而猶暴逸象	324	dhanapālako nāma kuñjaro kaṭukappabhedano dunnivārayo baddho kabalaṃ na bhuñjati sumarati nāgavanaso sa kuñjaro
6	沒在惡行者 恆以貪自繫 其象不知厭 故數入胞胎	325	middhī yadā hoti mahagghaso ca niddāyitā samparivattasāyī mahāvarāho' va nivāpapuṭṭho punappunaṃ gabbham upeti mando

7	本意為純行 及常行所安 悉捨降伏結 如鉤制象調	326	idaṃ pure cittamacāri cārikaṃ yena'icchakaṃ yatthakāmaṃ yathāsukhaṃ tada ajj'ahaṃ niggahessāmi yoniso hatthi ppabhinnaṃ viya aṅkusaggaho
8	樂道不放逸 能常自護心 是為拔身苦 如象出于坑	327	appamādaratā hotha sacittam anurakkhatha duggā uddharath'attānaṃ paṅke satto'va kuñjaro
9	若得賢能伴 俱行行善悍 能伏諸所聞 至到不失意	328	sace labetha nipakaṃ sahāyaṃ saddhiṃcaraṃ sādhuvihārādhiraṃ abhibhuyya sabbāni parissayāni careyya ten'attamano satīmā
10	不得賢能伴 俱行行惡悍 廣斷王邑里 寧獨不為惡	329	no ce labetha nipakaṃ sahāyaṃ saddhiṃcaraṃ sādhuvihāra dhīraṃ rājā' va raṭṭhaṃ vijitaṃ pahāya eko care mātaṅgaraññ'eva nāgo
11	寧獨行為善 不與愚為侶 獨而不為惡 如象驚自護	330	ekassa caritaṃ seyyo natthi bāle sahāyatā eko care na ca pāpāni kayirā appossukko mātaṅg araññ'eva nāgo
12	生而有利安 伴軟和為安 命盡為福安 眾惡不犯安	331	atthamhi jātamhi sukhā sahāyā tuṭṭhī sukhā yā itarītarena puññaṃ sukhaṃ jīvitasankhayamhi sabbassa dukkhassa sukhaṃ pahānaṃ.
13	人家有母樂 有父斯亦樂 世有沙門樂 天下有道樂	332	sukhā matteyyatā loke atho petteyyatā sukhā sukhā sāmaññatā loke atho brahmaññatā sukhā

14	持戒終老安 信正所正善 智慧最安身 不犯惡最安	333	sukhaṃ yāva jarā sīlaṃ sukhā saddhā patiṭṭhitā sukho paññāya paṭilābho pāpānam akaraṇaṃ sukhaṃ
15	如馬調軟 隨意所如 信戒精進 定法要具	144	asso yathā bhadro kasāniviṭṭho ātāpino saṃvegino bhavātha saddhāya sīlena ca viriyena ca samādhinā dhammavinicchayena ca sampannavijjācaranā patissatā pahassatha dukkham idaṃ anappakaṃ
16	明行成立 忍和意定 是斷諸苦 隨意所如	cf 144	
17	從是往定 如馬調御 斷恚無漏 是受天樂	94	yass'indriyāni samathaṃ gatāni assā yathā sārathinā sudantā pahīnamānassa anāsavassa devā' pi tassa pihayanti tādino
18	不自放恣 從是多寤 羸馬比良 棄惡為賢	29	appamatto pamattesu suttesu bahujāgaro abalassaṃ'va sīghasso hitvā yāti sumedhaso

24 taṇhāvagga

愛欲品　法句經第三十二　三十有二章
愛欲品者 賤婬恩愛世人為此盛生災害

1	心放在婬行 欲愛增枝條 分布生熾盛 超躍貪果猴	334	manujassa pamattacārino taṇhā vaḍḍhati māluvā viya so plavati hurā huraṃ phalam icchaṃ'va vanasmiṃ vānaro
2	以為愛忍苦 貪欲著世間 憂患日夜長 莚如蔓草生	335	yam esā sahatī jammī taṇhā loke visattikā sokā tassa pavaḍḍhanti abhivaṭṭhaṃ'va bīranaṃ
3	人為恩愛惑 不能捨情欲 如是憂愛多 潺潺盈于池	cf336	yo c'etaṃ sahatī jammiṃ taṇhaṃ loke duraccayaṃ sokā tamhā papatanti udabindu'va pokkharā
4	夫所以憂悲 世間苦非一 但為緣愛有 離愛則無憂		
5	己意安棄憂 無愛何有世 不憂不染求 不愛焉得安		
6	有憂以死時 為致親屬多 涉憂之長塗 愛苦常墮危		

7 為道行者
不與欲會
先誅愛本
無所植根
勿如刈葦
令心復生

337 taṃ vo vadāmi bhaddaṃ vo
yāvant'ettha samāgatā
taṇhāya mūlaṃ khanatha
usīrattho'va bīraṇaṃ
mā vo naḷaṃ va soto'va
māro bhañji punappunaṃ

8 如樹根深固
雖截猶復生
愛意不盡除
輒當還受苦

338 yathā pi mūle anupaddave daḷhe
chinno pi rukkho punad eva rūhati
evaṃ pi taṇhānusaye anūhate
nibbattati dukkham idaṃ punappunaṃ.

9 猿猴得離樹
得脱復趣樹
眾人亦如是
出獄復入獄

cf344 yo nibbanatho vanādhimutto
vanamutto vanam eva dhāvati
taṃ puggalam etha passatha
mutto bandhanam eva dhāvati

10 貪意為常流
習與憍慢并
思想猗婬欲
自覆無所見

cf339 yassa chattimsatī sotā
manāpassavanā bhusā
vāhā vahanti duddiṭṭhiṃ
saṅkappā rāganissitā.

11 一切意流衍
愛結如葛藤
唯慧分別見
能斷意根原

340 savanti sabbadhī sotā
latā ubbhijja tiṭṭhati
tañ ca disvā lataṃ jātaṃ
mūlaṃ paññāya chindatha

12 夫從愛潤澤
思想為滋蔓
愛欲深無底
老死是用增

341 saritāni sinehitāni ca
somanassāni bhavanti jantuno
te sātasitā sukhesino
te ve jāti jarûpagā narā

13 所生枝不絕
但用食貪欲
養怨益丘塚
愚人常汲汲

14 雖獄有鉤鍱
慧人不謂牢
愚見妻子息
染著愛甚牢

cf345 na taṃ daḷhaṃ bandhanam āhu dhīrā
yada āyasaṃ dārujaṃ babbajañ ca
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekkhā

15 慧説愛為獄
深固難得出
是故當斷棄
不視欲能安

346 etaṃ daḷhaṃ bandhanam āhu dhīrā
ohārinaṃ sithilaṃ duppamuñcaṃ
etaṃ pi chetvāna vajanti dhīrā
anapekkhino kāmasukhaṃ pahāya.

16 見色心迷惑
不惟觀無常
愚以為美善
安知其非真

17 以婬樂自裹
譬如蠶作繭
智者能斷棄
不盻除眾苦

347 ye rāgarattānupatanti sotaṃ
sayaṃ kataṃ makkaṭako'va jālaṃ
etaṃ pi chetvāna vajanti dhīrā
anapekkhino sabba dukkhaṃ pahāya

18 心念放逸者
見婬以為淨
恩愛意盛增
從是造獄牢

349 vitakkapamathitassa jantuno
tibbarāgassa subhānupassino
bhiyyo taṇhā pavaḍḍhati
esa kho daḷhaṃ karoti bandhanaṃ

19 覺意滅婬者
常念欲不淨
從是出邪獄
能斷老死患

350 vitakkūpasame ca yo rato
asubhaṃ bhāvayati sadā sato
esa kho vyantikāhiti
esocchecchati mārabandhanaṃ.

2o 以欲網自蔽
以愛蓋自覆
自恣縛於獄
如魚入笱口

21 為老死所伺
若犢求母乳
離欲滅愛跡
出網無所弊

22 盡道除獄縛
一切此彼解
已得度邊行
是為大智士

cf352 vītataṇho anādāno
niruttipada kovido
akkharānaṃ sannipātaṃ
jaññā pubbaparāni ca
sa ve antimasārīro
mahāpañño mahāpuriso'ti vuccati.

23 勿親遠法人
亦勿為愛染
不斷三世者
會復墮邊行

24 若覺一切法
能不著諸法
一切愛意解
是為通聖意

353 sabbābhibhū sabbavidū'ham asmi
sabbesu dhammesu anūpalitto
sabbañjaho taṇhakkhaye vimutto
sayaṃ abhiññāya kam uddiseyyaṃ

25 眾施經施勝
眾味道味勝
眾樂法樂勝
愛盡勝眾苦

354 sabbadānaṃ dhammadānaṃ jināti
sabbaṃ rasaṃ dhammarago jināti
sabbaṃ ratiṃ dhammarati jināti
taṇhakkhayo sabbadukkhaṃ jināti

26 愚以貪自縛
不求度彼岸
貪為敗處故
害人亦自害

355 hananti bhogā dummedhaṃ
no ve pāragavesino
bhogataṇhāya dummedho
hanti añña'va attanaṃ

27 愛欲意為田
婬怨癡為種
故施度世者
得福無有量

356 tiṇadosāni khettāni
rāgadosā ayaṃ pajā
tasmā hi vītarāgesu
dinnaṃ hoti mahapphalaṃ

28 伴少而貨多
商人怵惕懼
嗜欲賊害命
故慧不貪欲

123 vāṇijo va bhayaṃ maggaṃ
appasattho mahaddhano
visaṃ jīvitukāmo va
pāpāni parivajjaye

29 心可則為欲
何必獨五欲
違可絕五欲
是乃為勇士

30 無欲無有畏
恬惔無憂患
欲除使結解
是為長出淵

351 niṭṭhaṅgato asantāsī
vitataṇho anaṅgano
acchindi bhavasallāni
antimo'yaṃ samussayo

31 欲我知汝本
意以思想生
我不思想汝
則汝而不有

32 伐樹忽休
樹生諸惡
斷樹盡株
比丘滅度

283 vanaṃ chindatha mā rukkhaṃ
vanato jāyatī bhayaṃ
chetvā vanañ ca vanathañ ca
nibbanā hotha bhikkhavo

33 夫不伐樹
少多餘親
心繫於此
如犢求母

284 yāvaṃ hi vanatho na chijjati
anumatto pi narassa nārisu
paṭibaddhamano va tāva so
vaccho khīrapāko va mātari

25 bhikkhuvagga

沙門品　法句經第三十四　三十有二章
沙門品者 訓以法正弟子受行得道解

1 端目耳鼻口
身意常守正
比丘行如是
可以免眾苦

360 cakkhunā saṃvaro sādhu
sādhu sotena saṃvaro
ghāṇena saṃvaro sādhu
sādhu jivhāya saṃvaro

361 kāyena saṃvaro sādhu
sādhu vācāya saṃvaro
manasā saṃvaro sādhu
sādhu sabbattha saṃvaro
sabbattha saṃvuto bhikkhu
sabbadukkhā pamuccati.

2 手足莫妄犯
節言順所行
常內樂定意
守一行寂然

362 hatthasaññato pādasaññato
vācāyasaññato saññatuttamo
ajjhattarato samāhito
eko santusito tam āhu bhikkhuṃ.

3 學當守口
宥言安徐
法義為定
言必柔軟

363 yo mukhasaññato bhikkhu
manttabhāṇī anuddhato
atthaṃ dhammañ ca dīpeti
madhuraṃ tassa bhāsitaṃ.

4 樂法欲法
思惟安法
比丘依法
正而不費

364 dhammārāmo dhammarato
dhammam anuvicintayaṃ
dhammam anussaraṃ bhikkhu
saddhammā na parihāyati.

5 學無求利
無愛他行
比丘好他
不得定意

365 salābhaṃ natimaññeyya
n'aññesaṃ pihayaṃ care
aññesaṃ pihayaṃ bhikkhu
samādhiṃ n'ādhigacchati

6 比丘少取
以得無積
天人所譽
生淨無穢

366 appalābho'pi ce bhikkhu
salābhaṃ n'âtimaññati
tam ve devā pasamsanti
suddhâjīviṃ atanditaṃ

7 比丘為慈
愛敬佛教
深入止觀
滅行乃安

368 mettāvihārī yo bhikkhu
pasanno buddhasāsane
adhigacche padaṃ santaṃ
saṇkhārūpasamaṃ sukhaṃ

8 一切名色
非有莫惑
不近不憂
乃為比丘

367 sabbaso nāmarūpasmiṃ
yassa natthi mamāyitaṃ
asatā ca na socati
sa ve bhikkhū ti vuccati

9 比丘扈船
中虛則輕
除婬怒癡
是為泥洹

369 siñca bhikkhu imaṃ nāvaṃ
sittā te lahum essati
chetvā rāgañ ca dosañ ca
tato nibbānam ehisi

10 捨五斷五
思惟五根
能分別五
乃渡河淵

370 pañca chinde pañca jahe
pañca c'uttari bhāvaye
pañca saṅgātigo bhikkhu
oghatiṇṇo' ti vuccati

11 禪無放逸
莫為欲亂
不吞洋銅
自惱燋形

371 jhāya bhikkhu mā ca pamādo
mā te kāmaguṇe bhamassu cittaṃ
mā lohagulaṃ gilī pamatto
mā kandi dukkham idan ti dayhamāno

12 無禪不智
無智不禪
道從禪智
得至泥洹

372 natthi jhānam apaññassa
paññā natthi ajhāyato
yamhi jhānañ ca paññā ca
sa ve nibbānasantike

13	當學入空 靜居止意 樂獨屏處 一心觀法	373	suññāgāraṃ paviṭṭhassa santacittassa bhikkhuno amānusī ratī hoti sammā dhammaṃ vipassato
14	常制五陰 伏意如水 清淨和悅 為甘露味	374	yato yato sammasati khandhānaṃ udayabbayaṃ labhati pītipāmojjaṃ amataṃ taṃ vijānataṃ
15 16a b	不受所有 為慧比丘 攝根知足 戒律悉持 生當行淨 求善師友	375	tatrāyam ādi bhavati idha paññassa bhikkhuno indriyagutti santuṭṭhī pātimokkhe ca saṃvaro mitte bhajassu kalyāne suddh'âjīve atandite
16c d	智者成人 度苦致喜	376	paṭisanthāravuty'assa ācārakusalo siyā tato pāmojjabahulo dukkhass'antaṃ karissati
17	如衛師華 熟如自墮 釋婬怒癡 生死自解	377	vassikā viya pupphāni maddavāni pamuñcati evaṃ rāgañ ca dosañ ca vippamuñcetha bhikkhavo
18	止身止言 心守玄默 比丘棄世 是為受寂	378	santakāyo santavāco santavā susamāhito vantalokāmiso bhikkhu upasanto ti vuccati
19	當自勑身 內與心爭 護身念諦 比丘惟安	379	attanā coday'attānaṃ paṭimāse attam attanā so attagutto satimā sukhaṃ bhikkhu vihāhisi

20	我自為我 計無有我 故當損我 調乃為賢	380	attā hi attano nātho attā hi attano gati tasmā saññamay'attānaṃ assaṃ bhadraṃ va vāṇijo
21	喜在佛教 可以多喜 至到寂寞 行滅永安	381	pāmojjabahulo bhikkhu pasanno buddhasāsane adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ
22	儻有少行 應佛教戒 此照世間 如日無曀	382	yo have daharo bhikkhu yuñjati buddhasāsane so imaṃ lokaṃ pabhāseti abbhā mutto'va candimā
23	棄慢無餘憍 蓮華水生淨 學能捨此彼 知是勝於故		
24	割愛無戀慕 不受如蓮華 比丘渡河流 勝欲明於故		
25	截流自恃 逝心郤欲 仁不割欲 一意猶走		
26	為之為之 必強自制 捨家而懈 意猶復染		

27 行懈緩者
勞意弗除
非淨梵行
焉致大寶

28 沙門何行
如意不禁
步步著粘
但隨思走

29 袈裟披肩
為惡不損
惡惡行者
斯墮惡道

307 kāsāvakanthā bahavo
pāpadhammā asaññatā
pāpā pāpehi kammehi
nirayaṃ te upapajjare

30 不調難誡
如風枯樹
作自為身
曷不精進

31 息心非剔
慢訑無戒
捨貪思道
乃應息心

32 息心非剔
放逸無信
能滅眾苦
為上沙門

26 brāhmaṇavagga

梵志品　法句經第三十五有四十章
梵志品者 言行清百理學無穢可稱道士

1 截流而渡
無欲如梵
知行已盡
是謂梵志

383 chinda sotaṃ parakkamma
kāme panuda brāhmaṇa
saṅkhārānaṃ khayaṃ ñatvā
akataññū'si brāhmaṇa

2 以無二法
清淨渡淵
諸欲結解
是謂梵志

384 yadā dvayesu dhammesu
pāragu hoti brāhmano
atha'ssa sabbe samyogā
atthaṃ gacchanti jānato

3 適彼無彼
彼彼已空
捨離貪婬
是謂梵志

385 yassa pāram apāraṃ vā
pārāpāraṃ na vijjati
vītaddaraṃ visaṃyuttaṃ
tam ahaṃ brūmi brāhmaṇaṃ

4 思惟無垢
所行不漏
上求不起
是謂梵志

386 jhāyim virajam āsīnaṃ
katakiccaṃ anāsavaṃ
uttamatthaṃ anuppattaṃ
tam ahaṃ brūmi brāhmaṇaṃ

5 日照於晝
月照於夜
甲兵照軍
禪照道人
佛出天下
照一切冥

387 divā tapati ādicco
rattim obhāti candimā
sannaddho khattiyo tapati
jhāyī tapati brāhmaṇo
atha sabbam ahorattiṃ
buddho tapati tejasā

6 非剃為沙門
稱吉為梵志

謂能捨眾惡
是則為道人

7 出惡為梵志
入正為沙門
棄我眾穢行
是則為捨家

388 bāhitapāpo' ti brāhmano
samacariyā samaṇo' ti vuccati
pabbājay'attano malaṃ
tasmā pabbajito' ti vuccati

8 若猗於愛
心無所著
已捨已正
是滅眾苦

390 na brāhmanass'etadakiñci seyyo
yadā nisedho manaso piyehi
yato yato himsamano nivattati
tato tato sammati meva dukkhaṃ.

9 身口與意
淨無過失
能捨三行
是謂梵志

391 yassa kāyena vācāya
manasā natthi dukkataṃ
samvutaṃ tīhi thānehi
tam ahaṃ brūmi brāhmaṇaṃ

10 若心曉了
佛所說法
觀心自歸
淨於為水

392 yamhā dhammaṃ vijāneyya
sammāsambuddhadesitaṃ
sakkaccaṃ taṃ namasseyya
aggihuttaṃ'va brāhmaṇo.

11 非蔟結髮
名為梵志
誠行法行
清百則賢

393 na jaṭāhi na gottena
na jaccā hoti brāhmaṇo
yamhi saccañ ca dhammo ca
so sucī so ca brāhmaṇo.

12 飾髮無慧
草衣何施
內不離著
外捨何益

394 kiṃ te jaṭāhi dummedha
kim te ajinasāṭiyā
abbhantaraṃ te gahaṇaṃ
bāhiraṃ parimajjasi

13 被服弊惡
躬承法行

395 pamsukūladharaṃ jantuṃ
kisaṃ dhamanisanthataṃ

閑居思惟
是謂梵志

ekaṃ vanasmiṃ jhāyantaṃ
tam ahaṃ brūmi brāhmaṇaṃ

14 佛不教彼
讚己自稱
如諦不妄
乃為梵志

15 絕諸可欲
不婬其志
委棄欲數
是謂梵志

397 sabasaññojanaṃ chetvā
yo ve na paritassati
saṅgātigaṃ visamyuttaṃ
tam ahaṃ brūmi brāhmaṇaṃ

16 斷生死河
能忍起度
自覺出塹
是謂梵志

398 chetvā naddhiṃ varattañ ca
sandāmaṃ sahanukkamaṃ
ukkhittapaḷighaṃ buddhaṃ
tam ahaṃ brūmi brāhmaṇaṃ

17 見罵見擊
默受不怒
有忍辱力
是謂梵志

399 akkosaṃ vadha bandhañ ca
aduṭṭho yo titikkhati
khantibalaṃ balāṇīkaṃ
tam ahaṃ brūmi brāhmaṇaṃ

18 若見侵欺
但念守戒
端身自調
是謂梵志

400 akkodhanaṃ vatavantaṃ
sīlavantaṃ anussutaṃ
dantaṃ antimasārīraṃ
tam ahaṃ brūmi brāhmaṇaṃ.

19 心棄惡法
如蛇脫皮
不為欲污
是謂梵志

cf401 vāri pokkharapatt'eva
āragga r'iva sāsapo
yo na limpati kāmesu
tam ahaṃ brūmi brāhmaṇaṃ

20 覺生為苦
從是滅意

402 yo dukkhassa pajānāti
idh'eva khayam attano

	能下重擔 是謂梵志		pannabhāraṃ visamyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ
21	解微妙慧 辯道不道 體行上義 是謂梵志	403	gambhīrapaññaṃ medhāviṃ maggāmaggassa kovidaṃ uttamattham anuppattaṃ tam ahaṃ brūmi brāhmaṇaṃ
22	棄捐家居 無家之畏 少求寡欲 是謂梵志	404	asamsaṭṭhaṃ gahaṭṭhehi anāgārehi c'ūbhayaṃ anokasārim appicchaṃ tam ahaṃ brūmi brāhmaṇaṃ
23	棄放活生 無賊害心 無所嬈惱 是謂梵志	405	nidhāya daṇdaṃ bhūtesu tasesu thāvaresu ca yo na hanti na ghāteti tam ahaṃ brūmi brāhmaṇaṃ
24	避爭不爭 犯而不慍 惡來善待 是謂梵志	406	aviruddhaṃ viruddhesu attadaṇḍesu nibbutaṃ sādānesu anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ
25	去婬怒癡 憍慢諸惡 如蛇脫皮 是謂梵志	407	yassa rāgo ca doso ca māno makkho ca pātito sāsapo r'iva āraggā tam ahaṃ brūmi brāhmaṇaṃ
26	斷絕世事 口無麤言 八道審諦 是謂梵志	408	akakkasaṃ viññāpaṇiṃ giraṃ saccam udīraye yāya n'âbhisaje kiñci tam ahaṃ brūmi brāhmaṇaṃ
27	所世惡法 修短巨細	409	yo'dha dīghaṃ va rassaṃ vā aṇuṃ thūlaṃ subhâsubhaṃ

	無取無捨 是謂梵志		loke adinnaṃ nâdiyati tam ahaṃ brūmi brāhmaṇaṃ.
28	今世行淨 後世無穢 無習無捨 是謂梵志	410	āsā yassa na vijjanti asmiṃ loke paramhi ca nirāsayaṃ visaṃyyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.
29	棄身無猗 不誦異行 行甘露滅 是謂梵志	cf411	yassâlayā na vijjanti aññāya akathaṃkathī amatogadhaṃ anuppattaṃ tam ahaṃ brūmi brāhmaṇaṃ.
30	於罪與福 兩行永除 無憂無塵 是謂梵志	412	yo'dha puññañ ca pāpañ ca ubho saṅgam upaccagā asokaṃ virajaṃ suddhaṃ tam ahaṃ brūmi brāhmaṇaṃ.
31	心喜無垢 如月盛滿 謗毀已除 是謂梵志	413	candaṃ'va vimalaṃ suddhaṃ vippasannam anāvilaṃ nandībhava parikkhīnaṃ tam ahaṃ brūmi brāhmaṇaṃ.
32	見癡往來 墮塹受苦 欲單渡岸 不好他語 唯滅不起 是謂梵志	414	yo imaṃ paḷipathaṃ duggaṃ saṃsāraṃ moham accagā tiṇṇo pāragato jhāyī anejo akathaṃkathī anupādāya nibbuto tam ahaṃ brūmi brāhmaṇaṃ
33	已斷恩愛 離家無欲 愛有已盡 是謂梵志	416	yo'dha taṇhaṃ pahatvāna anāgāro paribbaje taṇhābhava parikkhīṇaṃ tam ahaṃ brūmi brāhmaṇaṃ
34	離人聚處 不墮天聚	417	hitvā mānusakaṃ yogaṃ dibbaṃ yoga upaccagā

	諸聚不歸		sabbayoga visamyuttaṃ
	是謂梵志		tam ahaṃ brūmi brāhmaṇaṃ.
35	棄樂無樂	418	hitvā ratiñ ca aratiñ ca
	滅無焆燸		sītibhūtaṃ nirūpadhiṃ
	健違諸世		sabbalokābhibhuṃ vīraṃ
	是謂梵志		tam ahaṃ brūmi brāhmaṇaṃ
36	所生已訖	419	cutiṃ yo vedi sattānaṃ
	死無所趣		upapattiñ ca sabbaso
	覺安無依		asattaṃ sugataṃ buddhaṃ
	是謂梵志		tam ahaṃ brūmi brāhmaṇaṃ
37	已度五道	420	yassa gatiṃ na jānanti
	莫知所墮		devā gandhabba mānusā
	習盡無餘		khīṇāsavam arahantaṃ
	是謂梵志		tam ahaṃ brūmi brāhmaṇaṃ
38	于前于後	421	yassa pure ca pacchā ca
	乃中無有		majjhe ca natthi kiñcanaṃ
	無操無捨		akiñcanam anādānaṃ
	是謂梵志		tam ahaṃ brūmi brāhmaṇaṃ
39	最雄最勇	422	usabhaṃ pavaraṃ vīraṃ
	能百解度		mahesiṃ vijitāvinaṃ
	覺意不動		anejaṃ nahātakaṃ buddhaṃ
	是謂梵志		tam ahaṃ brūmi brāhmaṇaṃ
40	自知宿命	423	pubbenivāsaṃ yo vedī
	本所更來		saggâpāyañ ca passati
	得要生盡		atho jātikkhayaṃ patto
	叡通道玄		abhiññā vosito muni
	明如能默		sabbavosita vosānaṃ
	是謂梵志		tam ahaṃ brūmi brāhmaṇaṃ

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ABBREVIATIONS

A	=	*Aṅguttara nikāya*
AA	=	*Aṅguttara nikāya aṭṭhakathā* (= *Manorathapūraṇī*)
ADV	=	P. S. Jaini, ed. *Abhidharmadīpa* with *vṛtti* (Patna, 1959)
AK(C)	=	T*29* 阿毘達磨俱舍論頌
AKB	=	*Abhidharmakośabhāṣya*, P. Pradhan ed. (Patna, 1975)
AKB(C)	=	Chinese tr. of *AKB T29.*
Andersen	=	Andersen D. *Pali Glossary* Vol.II (Delhi, 1979 ; first published 1901).
Ap	=	*Apadāna*
ArV(C)	=	*Chinese tr. of the *Arthapada-sūtra/*Arthavargīya T4*
Asm	=	*Abhidharmasamuccaya*, P. Pradhan ed. VBS. 12 (Santiniketan, 1950)
Asm(C)	=	Chinese tr. of the *Asm* by Shyuan Tzang *T*31, no. 1605.
Aṅgu	=	**Aṅgulimāla-sūtra T2 No 120*
Avś	=	*Avadānaśataka*
Bc(C)	=	Chinese tr. of the *Buddhacārita T4.*

Beal	=	*Bib.* no. 3
BHSD	=	*Bib.* no. 18
Bib.	=	Bibliography
Bodhpañj	=	*Bodhicaryāvatārapañjikā*
Brough	=	*Bib.* no.7
BSOAS	=	*Bulletin of the School of Oriental and African Studies*, University of London
Buddhadatta	=	*Bib* no. 8
Bv	=	*Buddhavaṃsa*
Study	=	*Bib.* no. 64
C	=	Chinese
Catu	=	*Catuhpariṣat-sūtra*
CND	=	*Cullaniddesa* (Siamese ed.)
Compilation	=	*Bib.* no. 63
D	=	*Dīgha-nikāya*
DA	=	*Dīghanikāya-aṭṭhakathā = Sumaṅgalavilāsinī*
DĀ	=	*Dīrghāgama T1* No.1

DgV(C)	=	Chinese tr. of the *Dharmagupta-Vinaya T22*
Dh	=	*Dhammapada/Dharmapada*
Dh(C)	=	*Fa Jyu Jing. T4,* No.210
Dh(C1)	=	*Chu Yau Jing. T4,* No. 212
Dh(C2)	=	*Fa Ji Yau Sung Jing. T4,* No.213
Dh(Gr)	=	*Gāndhārī Dharmapada*
Dh(P)	=	Pali *Dhammapada*
DhA	=	*Dhammapadāṭṭhakathā,* PTS.
DhAv(C)	=	*Fa Jyu Pi Yu Jing. T4,* No.211
Divy	=	*Divyavadana,* ed. by Cowell
EĀ	=	*Ekottarāgama T2* No.125
EpInd	=	*Epigraphia Indica*
Gil	=	*Gilgit Manuscripts*
IAKB	=	A. Hirakawa et. al. *Index to the Abhidharmakośabhāṣya* (Tokyo, 1973)
It	=	*Itivuttaka*

ItA	=	*Itivuttaka-aṭṭhakathā*
It (C)	=	*T17* 本事經 *No 765* (Shyuan Tzang's Chinese tr. of *itivṛtaka*)
J	=	*Jātaka,* PTS.
JAs	=	*Journal Asiatique*
Jm	=	*Jātakamālā*
JPŚ	=	*Abhidharma Jñānaprasthāna-śāstra T26*
JPTS	=	*Journal of the Pali Text Society*
JRAS	=	*Journal of the Royal Asiatic Society of Great Britain and Ireland*
Kalp	=	Bib. no. 35
Kalp(C)	=	English version of *Kalp* (*T* 201)
Lévi	=	*Bib.* no. 29
M	=	*Majjhima-nikāya*
MĀ	=	*Madhyamāgama* T1 No. 26
Mahas	=	*Mahāsāṃghika*
Manu	=	*Manusmṛti*

Mbh	=	*Mahābhārata*, ed V S Sukthankar, S K Belvalkar, (Poona 1933)
MCB	=	*Mélanges Chinois et Bouddhiques*
Mdhyv	=	*Madhyamakavṛtti* = *Prasannapāda*
Mil	=	*Milindapañha*, ed. by Trenckner
Ming	=	The Ming-Dynasty edition of the Chinese *Tripitaka* (明本)
Mizuno	=	*Bib.* no.38
Mkv	=	*Mahākarmavibhaṅga-sūtra*
MNd	=	*Mahāniddesa*
MPPŚ	=	**Mahāprajñāpāramitā upadeśa T25*
Msar	=	*Mūlasarvāstivāda*
MSarbnV(C)	=	Chinese tr. of the *Mūlasarvāstivāda-bhikṣuṇī Vinaya* T23
MSarV(C)	=	根本説一切有部毘拉耶 *T23*
MSarV(C)	=	*T23* (Chinese tr of the *Mūlasarvāstivāda vinaya)*No 1442
MSarvVB(C)	=	*T24* (Chinese tr. of the Mūlarsarvāstivāda*vinaya bhaiṣajyavastu No* *1448*
MsgV	=	*Mahāsāṅghika Vinaya T22*
MsgV(C)	=	摩訶僧祗律 *T22*
MsV	=	Mahīśāsaka *Vinaya T22*
Mūlasarv(=Msar)	=	*Mūlasarvāstivāda*
Mvu	=	*Mahāvastu*
MVŚ	=	*Abhidharma-mahāvibhāṣa-śāstra T27*
Netti	=	*Nettippakaraṇa*
Ny	=	**Abhidharma-nyayanusara-sastra T*29, No.1562
Old MVŚ	=	Older tr. of the *Abhidharma-mahāvibhāṣa-śāstra T27*
Old MVS1	=	Oldest Chinesetr. of the *Abhidharma-mahāvibhāṣa-śāstraT*28, *No. 1547*
Old MVS2	=	Second Chinese tr. of the *Abhidharma-mahāvibhāṣa-śāstraT*28, *No 1546*
P.	=	Pali
Pande	=	*Bib.* No.48
Palihawadana	=	*Bib.* no. 47

PDh	=	*Buddhist Hybrid Sanskrit Dharmapada* (or *Patna Dharmapada*)
Prat	=	*Pratimokṣa-sūtra* (Mahās, MSarV, Sarv.)
PTS	=	Pali Text Society
PTSD	=	*Pali-English Dictionary PTS*
S	=	*Saṃyutta-nikāya*
SĀ	=	*Saṃyuktāgama T2* No.99
SĀ(var)	=	Variant version of the Chinese *Saṃyuktāgama T2* No.100 別譯雜阿含經
Saddhātissa Vol.	=	*Bib.* No.17
Sarv	=	Sarvāstivāda
SatyŚ	=	**Satya-siddhi-sastra T32*
Sdsp	=	**Saddharmasmṛtyupasthāna-sūtra T17*
Sheng	=	The Sheng-Dynasty edition of the Chinese *Tripitaka* (聖本)
Shukla	=	*Bib.* no.53
SJD	=	*Sanskrit-Japanese Dictionary. Bib.* no.62
Skt	=	Sanskrit

SmP(C)	=	Chinese tr. of the *Samantapāśadikā T24*
Sn	=	*Suttanipāta*
Study	=	*Bib.* No.66
Sung (宋本)	=	The Sung-Dynasty edn of the Chinese *Tripiṭaka*
T (=*Taisho*)	=	*Taisho* edition of the Chinese *Tripiṭaka*
TbUdv(E)=(Sparham)	=	English tr. of *Udv(Tb). Bib.* no.54
Ud	=	*Udāna*
Udv	=	*Udānavarga*
Udv(C1)	=	*Chu Yau Jing. T4*, No. 212
Udv(C2)	=	*Fa Ji Yau Sung Jing. T4*, No.213
Udv(Tb)	=	*Tibetan version of the Udanavarga*
V	=	*Vinayapiṭaka*
Vyakhya	=	*Abhidharmakośavyākhyā*, ed. by Wogihara
Willemen	=	*Bib.* no.60
WZKSO	=	Wiener Zeitschrift fur die Kunde Sud. und Ostasiens

YBS(C) = Chinese tr. of the *Yogācārabhūmi-śāstra T30*

Yuan = The Yuan-Dynasty edition of the Chinese *Tripiṭaka* (元本)

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